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OCTOBER, 1938



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# THE SPIRIT OF MISSIONS

Vol. CIII

October, 1938

No. 9

The Rev. G. Warfield Hobbs, D.D., Editor  
William E. Leidt, Associate Editor

## THE COVER

*I will offer unto thee the sacrifice of thanksgiving—Psalm 116.*

From a drawing by Mrs. Franklin S. Chambers, member of the Woman's Auxiliary Executive Board from Province II, and reproduced as the cover of this United Thank Offering number at the special request of the Woman's Auxiliary. It will be available soon as a U.T.O. poster.

Frontispiece: Claspings Hands in Friendship.....	386
U.T.O. is a Course in Appreciation..... <i>The Rt. Rev. L. B. Whittemore</i>	387
What Our Readers Think About Us.....	389
The United Thank Offering of 1937.....	390
The Figure in the Figures..... <i>Grace Lindley</i>	391
"Away With Mere Replacements—Go Forward" <i>Margaret H. Barbour</i>	395
"I Dined at Windham House"..... <i>Adelaide T. Case</i>	397
"To Restore to a Sound State"..... <i>Mary Louise Pardee</i>	401
Modern Missionaries Need Tools..... <i>Mildred S. Capron</i>	403
National Council Will Meet October 11-13.....	404
The Missionary Camera.....	405
U.T.O. Cares for Retired Workers..... <i>Della McK. Brown</i>	413
Brent House Welcomes Chinese..... <i>Edna Biller</i>	415
The Work of a Diocesan Custodian..... <i>Ellen Nelson</i>	416
Chinese Church Stands the Test..... <i>The Rt. Rev. W. P. Roberts</i>	417
"I Want the Doctor to Come Quickly"..... <i>Dr. Lula M. Disosway</i>	420
Dr. Grafton Burke Ordained—Collapses.....	422
The Forward Movement.....	423
The Sanctuary.....	424
The National Organization of the Church..... <i>Inside Back Cover</i>	

## THE NATIONAL COUNCIL

The U.T.O. and the Church's Mission..... <i>The Presiding Bishop</i>	425
Departments: Foreign Missions and Religious Education.....	426
Auxiliaries: The Woman's Auxiliary.....	430

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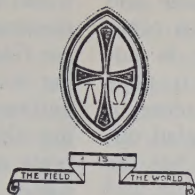
CLASPING HANDS in friendship at the Southern Ohio Diocesan Convention of the Woman's Auxiliary are the Rev. Leighton Yang of Hankow, China (left) and the Rev. Ken Imai of Japan. Standing (left to right) are the Rev. A. M. Sherman, Miss Elizabeth Matthews, and the Rev. E. H. Oxley. Bishop Hobson is in center seated



# The Spirit of Missions

VOL. CIII, No. 9

OCTOBER, 1938



**U.T.O. IS A COURSE IN APPRECIATION—***On the ladder of spiritual experience, thanksgiving is third rung. All must attain it to grow in Christian life*

By THE RT. REV. L. B. WHITEMORE  
*Bishop of Western Michigan*

THE UNITED THANK OFFERING has spiritual significance because it helps to train us in a great attitude. It is really a course in appreciation and that is one of the greatest of the arts. We are quite accustomed to such courses in various lines. In schools and lecture halls, nowadays, we learn how to look at great pictures and how to hear great music. These courses may be optional but one course in appreciation is the duty of every Christian. He must grow in his recognition of what Hocking has called "the meaning of God in human experience." He must learn to see "depth" as well as "surface"; the timeless as well as the temporal. He must learn to recognize the celestial sunshine as it covers not only the mountain peaks of human experience, but also penetrates far into the valleys of the individual life. He must learn what it means to walk humbly and yet with burning heart at the side of the Great Companion. He must feel something of the meaning and purpose of creation and catch a glimpse of the "city which hath the foundations whose builder and maker is God."

This sort of thing is not optional, but of the very stuff and essence of true living. There can be no excuse from the

course of appreciation which helps us to see the central blazing reality which is God.

There are ascending rungs on the ladder of our appreciation of God. At the bottom is an acknowledgment (or confession) of all those things or habits which, like a coarse mantle, keeps us from God. Obstructions must be cleared away before progress can be made.

The second rung is petition in which we "make our wants known" to God. Nor need this be self-centered, for after considering our own legitimate needs we plead before God the needs of others.

The third rung is thanksgiving for recognized answers to prayer and for all the "directions, assistances, and comforts" of the Holy Spirit. To this aspect we shall return.

The topmost rung is praise. This differs from thanksgiving inasmuch as in thanksgiving we recognize what God has done for us. In praise we thank Him for what He is in Himself, entirely apart from any benefit. In thanksgiving self is present, although it is a humble and grateful self. In praise self is forgotten in the consciousness of the majesty and the glory of God.

Here we are concerned particularly with the third rung on the ladder of spiritual experience: Thanksgiving. It is a very high stage in spiritual growth. My grandmother used to say that ingratitude



was the worst of all sins. Certainly gratitude is one of the greatest of all virtues. Thanksgiving is a great attitude (I will not say "emotion" as feelings come and go) which is only compatible with other great and mature attitudes. It is not only compatible with humility, it rests upon it. Thanksgiving has the sense of something given, something extended upon the gracious palm of God. It has the sense that all things come from Him and of His own hath He given us. This is the true humility which draws the distinction between the Creator and the one created.

Thanksgiving is a close ally of the great Christian virtue of joy. Joy only lives in the thankful heart. And so we might show its other great allies in hope and love.

On the other hand, there is no room in the thankful heart for "malice and uncharitableness." The two attitudes are completely incompatible. I defy anyone to be thankful and mean at one and the same time. One must carefully expel the gracious angel of gratitude before the little devil of pride or lust can enter.

So I say that the attitude of thanksgiving has noble friends and can be proud of its enemies. The soul which has achieved a grateful disposition has gone far. It has conquered many enemies. It has a sense of the greatness of simple fundamental things, a balance and poise, a humility and peace, which show that it is advancing up the ladder toward the topmost step. Thankfulness is a barometer of spiritual progress.

I have said that thanksgiving differs from petition on the one side and from praise on the other. It has its own especial technique. The watchword of this stage of spiritual growth is recognition or appreciation. In this stage (and, of course, we never in a sense get beyond it) we are on the "lookout" for God. Many fail here because they do not train themselves to recognize the exceedingly definite answers to their prayers and the numberless directions, assistances, and comforts (mentioned in a beautiful collect of Family Prayer) of the Holy Spirit.

The principle of recognition implies that in some sense the event is passed and we are reflecting upon what has occurred. I still remember a sermon by a Japanese classmate who said that Elijah could only see God after He had passed Him. During some hard experience we pray hard and sometimes make the mistake of thinking that instantly there should be the sense of the divine response. It does not come. After the experience is over and we reflect upon it we see that at the time God was indeed present as He imparted strength and fortitude and counsel. At the time He hid Himself and only now, afterward, do we recognize that He had been present all along. The angels of comfort appeared after the temptations but all through them our Lord received ghostly strength.

The great course in appreciation of which the Blue Box is the symbol requires constant practice in recognition which comes after reflection. The great teacher and leader of this course in meditation is the Holy Spirit. That is why this phase of spiritual growth is difficult. It is hard to "stop and think" in this headlong and headstrong age.

The moment comes when the divine element is recognized; the angels appear and minister to us and we see that we have not been alone. Then come two further steps: first, gratitude and then, the impulse to repay or sacrifice. Thus the stages of each spiritual "lesson" are need, petition, response, meditation, recognition, thankfulness, sacrifice. When this process is repeated again and again there is gradually built up a spiritual attitude and we find ourselves on that glorious third rung of the ladder.

I regard the third rung (thanksgiving) as a difficult one for many. It is critical. It may not be so hard to confess our sins; it may not be so hard to say our prayers; but it takes a course in recognition to learn to discern the answers. There are countless women who do not know the "joy of the Lord" because they have not made this important step in their spiritual progress. Their inner life is poverty stricken because the spirit of thankful-



ness does not abide there. Unless one advances to this stage, moreover, there is a penalty. All religion and Church work seems a burden; it is a weight and not wings. Unless we mount the third rung we are apt to fall off the first two. If we achieve the great attitude of thanksgiving we maintain the attitude of confession and petition and mount with sure step, ultimately, to praise. But if we never learn the art of the thankful heart, we shall abandon confession and petition and never attain to praise, in which, mounting up like eagles, we forget self in the glory of God.

True it is that we can mount the ladder in many ways and the Blue Box is not indispensable to the soul's salvation. A thank offering is! The authentic religious consciousness of Israel prescribed this human response to divine action. Our Lord commended the one man out of the ten who returned to give thanks for his healing and told him to be sure to "show himself unto the priest" and make the offering which the law required.

But why not the Blue Box? Is it too humble and would we do some great

thing? For some reason God seems to be satisfied with the sacramental use of the very commonplace. There must be some receptacle and we know that ultimately that little offering which registers and completes a spiritual experience will be placed in a basin of gold and dedicated on the great altar to the work of Christ throughout the world.

Blue is the color of heaven and we do know this: that only those achieve heaven who have thanksgiving in their hearts as a permanent temper. The Blue Box is a very simple affair but it is the symbol of a process of interaction between the Divine and the human of which the fruit is a finely tempered and adjusted spirit. We value other courses in appreciation enough to pay for them. Looked at from another angle, therefore, the Blue Box is the "box office" to the course in appreciation which is required curriculum for every Christian. We must not only accept the universe with Carlyle; we must look upon it, appreciate it, and, through the eye of faith, recognize that every bush and every experience may be aflame with God.

## What Our Readers Think About Us

**N**EARLY NINE HUNDRED of you have returned the questionnaires which were sent out in the early summer (see July-August issue, page 294). Your replies have been especially gratifying as you have taken time to write rather full comments, telling us exactly what you think about THE SPIRIT OF MISSIONS.

All replies have not yet been tabulated, but we have some results on the answers to question five—Would you be interested in any of the following features, regularly or occasionally? Then followed a list of ten possible features. Your answers indicate your wholehearted interest in the Church's Mission. Eighty-one per cent of you indicated a strong affirmative interest in having more personal stories about missionaries while only forty-five per cent of you indicated even the mildest affirmative interest in such possible features as brief book notes and a correspondence column. In fact these two suggestions evoked your most vehement opposition. Here are a few comments on the last suggestion (correspondence column) taken at random from your replies: "Never." "Strongly in favor." "Not at all." "Heaven help us! Look at the columns in the weekly Church papers."

Watch for further reports on the results of the questionnaire in early issues and in the meantime be sure that you have returned *yours*.

## The United Thank Offering of 1937

### THE GIFT

The women of the Church in October, 1937, presented their triennial thank offering amounting to \$861,693.07. This offering, before it is entirely spent, will earn about \$20,000 interest, making a total of \$881,693.07 available for the missionary work of the Church during 1938, 1939, and 1940. This sum, the Triennial Meeting in Cincinnati directed should be used in this way:

### THE BUDGET

I. Addition to the Ida W. Soule Pension Fund.....	\$151,693.07
This amount was made up by taking ten per cent of the total offering—\$86,169.31, plus one hundred per cent above \$800,000—\$61,693.07, plus a balancing item of \$3,830.69. The need for this fund and its use is discussed by Mrs. Benjamin S. Brown on page 413.	
II. Included in National Council Budget.....	691,000.00
1. Existing salaries.....	\$450,000.00
<i>This item as well as 2, 5, and 7 are considered by Miss Lindley in her article on page 491</i>	
2. Salaries of women missionaries not under the U.T.O. but to be so appointed.....	100,000.00
3. New appointments.....	30,000.00
<i>See article by Mrs. Paul H. Barbour, page 395</i>	
4. Training .....	39,000.00
<i>See article by Miss Adelaide T. Case, page 397</i>	
5. Allowances for medical and dental expenses and vacations and travel, at home (\$10,000) and abroad (\$40,000).....	50,000.00
6. Pensions—for those not covered by the income from the Ida W. Soule Pension Fund .....	18,000.00
<i>Included in Mrs. Brown's article, page 413</i>	
7. Expenses of administration of investments of offering.....	4,000.00
III. Specials—as determined by the Executive Board in consultation with Missionary Bishops and National Council .....	39,000.00
1. Equipment for women evangelistic and religious education workers at home (\$6,000) and abroad (\$9,000) .....	15,000.00
<i>See article by Miss Mildred S. Capron, page 403</i>	
2. Repairs for buildings erected with grants from previous United Thank Offerings.....	24,000.00
<i>See article by Miss Mary Louise Pardee, page 401</i>	
Total .....	\$881,693.07



## THE FIGURE IN THE FIGURES—*The most important figures in the United Thank Offering are the nearly two hundred women who give themselves for service*

By GRACE LINDLEY

*Executive Secretary, Woman's Auxiliary*

IS IT BECAUSE it is so obvious that we do not say more often than we do that the most important figures in the United Thank Offering are not those stated in dollars? There are at the present time 194 women who give much more than any of us who give money only; those 194 give themselves for service.

It is possible to make all sorts of groupings within this figure of 194. Of that number sixty-seven are in the foreign field; thirty-eight in China, twenty-six in Japan, and three in Liberia. In Latin America there are five; four in Cuba and one in the Panama Canal Zone. In extra-continental fields there are twenty-four; six in Alaska, two in Honolulu, seven in Puerto Rico, and nine in the Philippine Islands. There are ninety-seven in the United States and within that number there may be many different groupings. There are five college workers, three heads of training centers, and three general field workers. Of the remaining eighty-six, forty-six in dioceses and forty in missionary districts, twenty are working among Indians, five with Mexicans, sixteen with Negroes, twelve in the mountains in the South, eight among mining and mill people, two among Japanese and one, the head of Brent House, with students of a dozen nationalities. Taking the whole group again, sixty-four are listed as doing evangelistic work, sixty-six educational, thirty-eight medical, seven industrial and social, eight are secretaries. At least one of these last is also a treasurer. These divisions can be broken into other groupings; they also overlap in a number of cases. Educational work includes the services of a librarian in a Negro college and, in the foreign field, there is a director of religious

education who gives much time to the preparation of material for Church schools and work among young people. Medical work includes training native nurses and administrative and public health service. Fourteen missionaries report that they are engaged in both evangelistic and educational work, two in evangelistic and social, one in evangelistic and medical, and there are still other combinations until it is apparent that all missionaries are deep in evangelistic work.

Here, for example, is the story of Boakai in Liberia. Deserted by his own people, he was brought to the hospital where it was found possible to save one of his feet and, after the other had been amputated, to give him a wooden foot. The nurse who ministered to him later described him as "a new man." "Now," he said, "I shall go back to those people who would not help me and tell them how I found God through the white man's goodness."

Another grouping is that there are twenty-two deaconesses, six sisters, and two Church Army sisters. The location of the last two illustrate rather picturesquely the far-flung line of workers supported by the United Thank Offering, for one works among the Indians of South Dakota, the other among the people of Liberia.

There are other possible groupings such as length of service, but now a word about salaries must be added. The figures \$450,000 and \$100,000 should now appear as one since the Executive Board has carried out the request of the Triennial by transferring the salaries of seventeen from the general appropriations of the National Council to those from the United Thank Offering.

The figure, \$50,000, for allowances explains itself. Missionaries must be sent to the places in which they are to work, and the salaries they receive must be aug-





OVERSEAS, Catherine C. Barnaby, teacher in St. Mary's Hall, Shanghai, is typical of the younger women serving the Church

mented when illness occurs, and people who work as they do need rest and recreation, though vacations generally include study and, to borrow an English expression, deputation work (see September issue, page 369). One wishes that all furloughs could mean what was written of hers by one of the overseas group:

You don't know how I look back to all the happy times I had with so many people in America. I really had a wonderful furlough, although a very busy one, with very little time for actual rest, but I have many happy memories to carry me through these coming years, until the next furlough, which seems in the distant future now, but will be here some day. It looks like a long road ahead, but time passes very quickly out here, probably because I am so tremendously busy all the time.

Turning from financial figures we ask what these missionaries, whose service is made possible by the United Thank Offering, are like, or more fairly, what missionaries are like, for the United Thank Offering group would be the first to disclaim being anything like a special class. The National Council lists the names of 275 women missionaries whose salaries it pays; the United Thank Offering providing funds for 194 of these salaries.

Our first plan was to let the missionaries describe themselves by telling of their work and we have pages of quotations from or about them, but since this is a short article, we are forced to severe condensation. It is very possible too that they would say only that they are very human people and try to leave it at that. To that statement, however, we add that they are busy people, that they are deeply interested in their work, that they are enthusiastic about those among whom they live, that they take many things in their stride, that they turn difficulties into opportunities, that they suffer keenly when the Church is unable to take advantage of opportunities, and that they find deep satisfaction in the Church's advance.

"I am frequently called out at night," is the simple way in which a missionary begins a story of a thirteen-mile trip made after two a. m. on a cold winter night, two miles over a slippery trail and one on foot. But she saved the man ill with pneumonia and helped the people of the little community recover from an epidemic of influenza.

In many ways conditions in the West are still those of pioneer times. One missionary recalls that a girl of nineteen at a young people's summer school "had never attended a Church service except the one at which she was confirmed." Another speaks of families "just interested in the Church" moving on, saying that in two years at least seventy-five Church school children out of 150 had moved away. Because it was impossible to find a cook for a school of eighty-six Indian children and eight members of the staff, the housemother got up "in the early dawn to get breakfast for the whole pack of hungry people." Sometimes there are droughts and floods and even earthquakes. More than appears is implied in the words, "We had the drought with us again, we raised nothing, and it looks as if we were not yet through with it."

In the South, a graduate of Tuttle School served through a bad flood when her school was used partly to house families and partly for a maternity hospital, while she herself worked not only there



but offered her services to the Red Cross, visiting the people in tents and the ill and dying in the hospital. A nurse's work in the mission field may be much the same as that work anywhere, but the chances are that, at least, there is more of it. A nurse in a hospital for Indians mentions doing things which in a large hospital would be cared for by nurses for different types of work, and yet in this Indian hospital the "variety of patients and disease are as numerous as in those of much greater size."

Again, a nurse may oversee and train native nurses and open new lines of service. For instance, one nurse is a director of public health in a large foreign city doing valuable service "for public health in connection with the establishment of milk stations in the city and giving prenatal advice, either directly through the hospital or in connection with a train of stations." In the same hospital, a social worker trains and directs native social workers "who help to straighten out some of the complications which illness brings," and this in a country where no other hospital gives just that "sort of service."

The student secretaries hold what has been described as a "pastoral office which is nothing more nor less than the sanctification of friendship." Through their contacts with the students they seek to let "them know that the Church cares about them."

The Woman's Auxiliary field secretaries who are lent to dioceses and missionary districts for varying periods help diocesan officers build up the Church at home, strengthening the band of fellowship which unites Christ's disciples in faith and work.

The needs which seem to weigh heaviest are those for enlarged quarters for work already going on, and for more workers to reach beyond present limitations. One of the missionaries in a clinic for Mexicans working in the confusion of a crowded room says that she is "breathless over the possibility of a clinic building." The primary department in a Moro School was cut out because of lack of

funds and lack of space. The missionary says that "it is proving an ever-increasing loss and we shall never be able to take advantage of the many opportunities." In the hospital in the same place the missionary says that they "have no more room for sick persons." No wonder another overseas missionary exclaims, "Oh, you don't know how hard it is for us to see these great needs and be perfectly helpless about them!"

The other side is true too. Missionaries do know the joy of successful service. Sometimes, it is "after many days" as when one of them in the Southern mountains helps to send boys or girls away to school or college, "advising; outfitting, keeping in touch with them and their problems" until they are on their feet and earning their own living. The principal of a Negro college speaks of the enrollment as almost "miraculous" in its growth, from seven to 216 in nine years. From two mission hospitals overseas come descriptions of the "capping" of native nurses and even those written descriptions convey a touch of the thrill which must have been theirs who were training those classes. The heads of the training centers could tell stories of young women



AT HOME, Caroline Gillespie devotes her talents to the spread of Christ's Kingdom in the Southern Mountains



who have gone out to work where their influence spreads in so many directions that the stories are continued ones.

All the qualifications demanded for missionary service would seem to be accentuated in China at the present time. Those who are serving there are giving themselves completely, they are availing themselves of even the appalling opportunities of war, they know a deep dependence upon God, they have a sincere admiration of Chinese Christians and they receive from the Chinese an appreciation which must make them grateful and humble.

There is no need to describe horrors but this story gives a picture of work being done in that country:

If I live to be a hundred I shall never forget last Sunday. I don't know how many were brought in. Many we were able to treat and send away, but many had to go to the hospital after first aid, terribly mutilated and broken. One died immediately after receiving attention, before we could get him to the hospital. We ate breakfast, but the next meal was at six-thirty p.m. Besides the bombing, there were so many fires. No one will ever know how many deaths! The next day, at seven a.m., many, many more were brought in, and on Tuesday it was the same. There were fewer on Wednesday. . . . We are doing many things we never expected to do, but this is a War!

This statement shows well the spirit in which missionaries in China serve and look forward:

To the missionaries the fast recognition of Christianity in government circles is a just cause for great rejoicing and deep gratitude. Each new piece of evidence gives us as much pleasure as it does surprise. Last month we were hearing that Christian teaching can once more become a part of the curriculum of missionary schools

registered with the Government. Just recently we have discovered that the Chinese National Red Cross is supplying copies of the New Testament as a part of the regular outfit given to each nurse, and she is also instructed to use it! A friend of ours overheard a General, who himself is not Christian, remark at a recent dinner party that at the close of hostilities Christianity would undoubtedly be the national religion of China!

In all our thanksgiving we must not forget that we who are Christ's ambassadors to this land have a new and perhaps even more difficult task ahead, and we must prepare ourselves humbly to meet it. History shows that the Church has always been most lively in times of persecution, and a Christian China can not come suddenly, but with slow growth and the winning of many individuals to a true knowledge and love of Christ.

This review might well end with those last sentences, and yet we yield to the temptation to sum up the attitude of our missionaries in three quotations. Here is what one said after her first year's service, "I wanted to come to China. . . . I would rather be here than anywhere else." One who has served for a good many years in Africa says, "I sincerely hope I never fall into the habit of speaking of the 'sacrifice' missionaries make. Certainly there is no 'sacrifice' in doing what one desires and loves to do." And finally, here is what was said of one of our great missionaries in South Dakota—Miss Mary Peabody:

Sound, balanced commonsense was lightened by an exquisite humor. She took life as it came, with understanding and serenity, never hurried or disturbed, with a calmness which came from the peace of God.

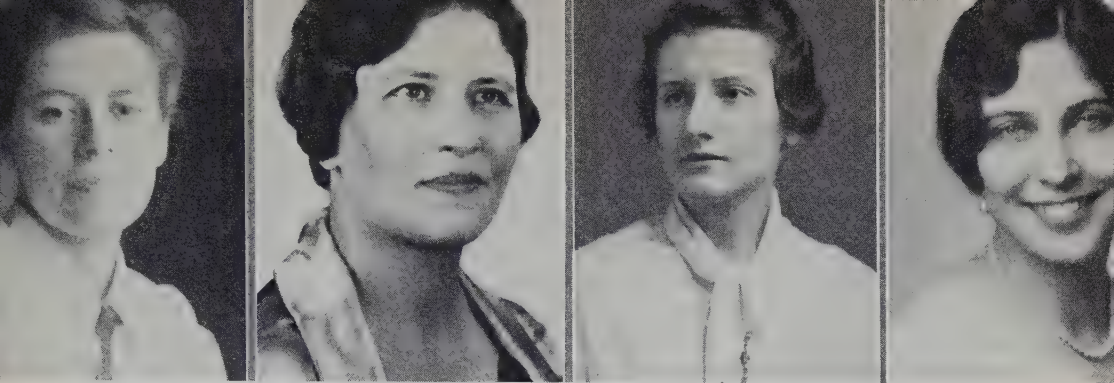
That 194 women can so serve the Church is the reason of reasons why the fund given by the women of the Church is a United Thank Offering.

1 1 1

The United Thank Offering Committee of the Executive Board announces a play contest, open to women and girls of the Church, fifteen years of age and over. Three prizes of \$25.00, \$15.00, and \$10.00 each are offered for the best plays on the United Thank Offering submitted before January 1, 1939. The rules are simple:

1. The play should be clever, original, short, to take not more than thirty minutes to produce;
2. There should be few characters;
3. Play should indicate the spirit of thankfulness and the obligation involved.





YOUNG WOMEN given privilege to serve through provision made by United Thank Offering (l to r) Emma Louise Benignus, Jane K. Chase, Caroline Hines, and Ethel W. Livesley

## "Away With Mere Replacements—Go Forward"

BY MARGARET H. BARBOUR

*Member, Woman's Auxiliary, Executive Board*

IT WAS WITH an intense desire to strike the keynote of advance that the United Thank Offering Committee of the Executive Board, in the almost certain knowledge that the Offering of 1937 would show an increase, voted to ask the Triennial to consider setting aside a definite amount for new appointments: five thousand dollars for each year of the triennium, with annual maintenance of the salaries thus initiated, making a total of thirty thousand dollars. Not only were these to be new appointments for new candidates; there was also the eager hope that, through them, weak fields might be strengthened, new branches of work pioneered, both workers and positions signifying true advance." "Adventure for God," Bishop Brent would have called it.

No member of the Woman's Auxiliary who saw, or even heard described, the remarkable exhibit of student work at Cincinnati, could feel that we were playing a worthy part in this great field with only three student secretaries supported by the United Thank Offering. What had become of the enthusiasm with which the Rev. C. Leslie Glenn inspired the Woman's Auxiliary at the Washington Triennial? Already this call has been answered, in part at least, by three of the new appointments made in 1938: Miss Ethel Livesley as student secretary at the University of Washington in

Seattle, Miss Emma Benignus for the University of Wisconsin, and Miss Caroline Hines for Winthrop College, Rock Hill, North Carolina. In each of these colleges there is a large proportion of Episcopal students, but more than that there is a peculiar opportunity in each because of the coöperation offered to make the position an effective one. The appointees, moreover, give promise of being particularly well suited and prepared to do their part.

The Department of Domestic Missions has been much concerned for the strengthening of the Negro parochial work. A big step was taken at the General Convention of 1937 in the creation of a Joint Commission on Negro Work, with a membership evenly divided between the white and Negro races. Surely here again is a field in which the United Thank Offering could have the privilege of making an advance, by enabling qualified Negro women to take their share in forward-looking work for their own people. Two excellent appointments have been made: Mrs. Edith C. Jones as teacher and community worker at Calvary Church, Charleston, South Carolina, and Miss Edith M. Anderson, R.N., as a nurse for the recently opened Hospital of the Good Shepherd, New Bern, North Carolina. Miss Anderson was an honor graduate of St. Agnes' Hospital Training School,



Raleigh, and the first Negro nurse to make the Honor Roll and receive the gold seal from the State Board of Examiners. One could wish that all reference papers that reach Headquarters could give the applicants such unqualified praise for good health and dependable Christian character as those received for these young Negro women.

The great rural field, uppermost in many minds after this year's study of the Church in small town and country, has barely been touched as yet in these new appointments, only by providing half of the salary for Miss Jane Chase who, among other things, is organizing a Church school for isolated children in the Diocese of Oregon. As we look forward to the two remaining years of the triennium and dream of possible ventures there will be thrilling new lines of work for young women to create in associated missions and open country. It has been said more than once that a trained woman can accomplish things in the rural field that not even a priest can do. Dozens of them could be placed tomorrow in missions that are crying for just the help they could give.

If all this is possible here at home,

think of the joy of launching forth on advance work abroad. New and enlarged fields of labor in China are being created by one of the greatest population realignments in modern history. Is it not to be expected that the United Thank Offering should have a share in this new opening? Fortunate indeed will be the young woman whom God calls to give her life in China now, among a womanhood reborn through suffering, under one of the few national rulers in the world today who, with his wife, is striving to be true to his Christian profession.

Whether or not these same appointments would have been made in any case, whether or not it should prove wise to continue such a policy during another triennium, really matters not a whit! The women who voted this thirty thousand dollars in Cincinnati made of it a symbol of their faith and courage. In the face of years of cuts and retrenchments, with a dwindling number of missionaries on the field, they said, in effect, "Away with mere replacements! We shall go forward, seek new tasks, give to young women the priceless privilege of making an adventure of their lives in the extension of Christ's Kingdom."



EDITH M. ANDERSON, R.N. (left) has been appointed nurse at Good Shepherd Hospital, New Bern, North Carolina, and Mrs. Edith C. Jones (right) is teacher in Charleston, South Carolina



# "I DINED AT WINDHAM HOUSE"—*Center in New York and Tuttle School in Raleigh help college women find the fulfillment of their vocation in the Church*

By ADELAIDE T. CASE

*Educational Adviser, Woman's Auxiliary*

## How U.T.O. is Spent\*

### II

#### THROUGH NATIONAL COUNCIL BUDGET

4. Training of women workers: Windham House, New York, \$9,000; Tuttle School, Raleigh, North Carolina, \$15,000; and scholarships, \$15,000.  
Total \_\_\_\_\_ \$39,000

\*Extract from U.T.O. Budget—See p. 390

LAST NIGHT I had dinner at Windham House in New York. The Theological Seminar was in full swing and the House was crowded. The plan for four weeks of intensive study under the direction of the Rev. D. A. McGregor, the Rev. T. O. Wedel, and the Rev. Otis Rice, assisted by Miss Cynthia Clark, had met with splendid response. Fifteen women were in attendance, younger Church workers from all parts of the country. When I am with them I am full of hope for the contribution that women can make in the difficult years ahead.

Several members of the seminar are college workers. Indeed, a consciousness of youth and the problems of youth pervaded the whole seminar. Probably the meetings of the second World Youth Congress have something to do with this, for in these days we are all asking ourselves how Church young people may be helped to play their part in the great world movements of youth.

JULIA GEHAN was here from Florida State College for Women at Tallahassee where she directs the Church's student center. EMMA LOUISE BENIGNUS had

come to prepare herself for leadership at the University of Wisconsin. Beginning in the fall she will work with the Rev. Alden Kelley at St. Francis' House in Madison, Wisconsin. HELEN LYLES, who is director of religious education for North Texas, combines student work on the campus at Canyon with responsibility for helping Church schools all over the missionary district. These and other student workers are the advance guard for a much larger group of women that we should be sending out to our American colleges. In starting this work through the United Thank Offering the women of the Church have entered into a great field of missionary activity where results can already be seen and where possibilities for the transformation of life are almost overwhelming.

At dinner I sat next to Miss KATHARINE WELLS who is associate director of the Church Army in this country and head resident of the training center on East Fourteenth Street in New York City. Of course I plied her with questions. She says that the two great essentials for candidates for training as Church Army sisters, and the only two, are consecration and courage. While students are in training their room and food are supplied and they are given a dollar a week for spending money. The notes of simplicity and joy and friendly comradeship with all sorts of people, all so characteristic of the Church Army, were apparent in everything that Miss Wells said. No wonder that the officers and mission sisters are so beloved wherever they go! I am glad that some of the workers supported, and trained, by the United Thank Offering, are Church Army sisters.

Parish and diocesan directors of religious education were attending the seminar. I saw two old friends, RUTH GILL, now at St. Paul's Church in Minneapolis, and JEANNETTE YOUNG, who is doing

educational work in the Missionary District of Spokane.

In addition to the students in the theological seminar, there are others at Windham House who are taking work at Columbia University Summer School. This is, of course, in the tradition of Windham House which was started with the idea of using whatever resources in New York City can make women's service in the Church more intelligent and effective. It was good to see SISTER JOSEPHINE whom I knew when, as Catherine Remley, she studied at Windham House four or five years ago. She is now head of the elementary school at Margaret Hall, a private school conducted by the Sisters of Saint Anne in Versailles, Kentucky. This summer she was specializing in elementary education at Teachers College. She seemed to find time to go to many of the special lectures on education and social questions that are offered at the University, besides visiting her old haunts at the Chapel of the Intercession and the lower East Side.

Perhaps the most ceaselessly active of all the Windham House summer students were two undergraduates from Florida State College, KATHERINE BACON and CHARLOTTE KAMPER, leading students on their campus who were here on scholarships from the Woman's Auxiliary. Every day they taught in the vacation school at the Church of All Nations in the Bowery. Besides this, they entered a course at Teachers College on the Summer Program of Religious Education which involves first-hand investigation of what there is in New York that expresses or challenges religious efforts. One day they visited folk dancing classes and looked in on coöperatives. Another day they toured Harlem or visited settlements and housing projects on the lower East Side; or went to the Garment Workers' headquarters and then to see *Pins and Needles*. Experiences such as these which in recent years the Woman's Auxiliary (through one of its special legacies) has made possible for a few picked undergraduates, are tremendously worth while. The girls return to their campus responsibilities

greatly stimulated and after graduation several of the former scholarship-holders have come back for a year or two of regular training.

The last time I was at Windham House, it was one of these undergraduates who led our devotions in the chapel immediately after dinner. Last night Dr. Wedel conducted the service, which included parts of Compline and a preparation for the Holy Communion today. A spirit of unstrained devotion, of reverence and charity, is always evident in the chapel services, and not only there but in all the life of the House. If anybody is humanly responsible for this, it is surely the combination of MISS MARY LADD, the director of the House, and ALICE, the red-haired maid. (In the winter there is only one regular maid but in summer the staff is increased.) Alice greets visitors warmly at the door and cooks and cleans and runs up and down stairs a dozen times a day. She is a Churchwoman (I think it was through one of the girls that she was confirmed a few years ago) and she kneels with the household at the regular services of Holy Communion.

My thoughts are so concerned with the present family at Windham House that I have to think back a minute to remember that earlier in the summer there was a slightly different group in the House. But I do not want to forget—and indeed I couldn't—that for the first three weeks of the summer session we had a special course in religious education for diocesan and parish workers. All the thirteen members of the class constructed plans for their work next winter, gathering resources from fellow-members of the group and from other courses offered by the University.

This winter there will be another group at Windham House. The winter residents stay longer and are able to settle in for more continued and extensive work. We shall miss most of those who were here last year, but the two Chinese girls, ANNIE YUI and GWENDOLYN SENG, will be returning for a second year and we already know several others who will be



coming. Among the students on scholarship will be ELIZABETH BRERETON, who will attend the New York School of Social Work, supplementing her training there with additional study at Windham House. The other students will probably attend courses at Teachers College, the school of education of Columbia University.

As I write this, my mind goes back to the people who have been at Windham House for long or short periods in the past years. DR. AND MRS. H. B. TAYLOR and their children from Anking, China, added much to the happiness of the household when they were here on their last furlough. DEACONESS RANSON from Isoyama, Japan, has stayed at the House. Many missionaries have come from time to time. (They are always welcome for a visit and as regular residents if they are pursuing a course of study.) KATHARINE GRAMMER, who was one of the small group of residents the first year that Windham House opened, will supervise the women students at the Philadelphia

Divinity School next winter, helping in the new plans by which the Philadelphia Church Training School will merge with the Divinity School. Miss Grammer's experience in China and as a provincial student worker in New England, and her past year's study in England at Selly Oak, make her especially well qualified for this important position.

For these that I have mentioned and for scores of other former students—whose tones of voice and characteristic turns of phrase come so readily before me—I have, as we must all have, a deep concern. They certainly deserve the best that the Church has to offer, and that is the opportunity to give everything they have to her service.

Although I have not visited Tuttle School for several years I saw Miss BERTHA RICHARDS, the director, early in the summer and I had a letter from her only this morning. Of the Tuttle graduates ESTHER BROWN is the only one that I know at all well. When she lived at Windham House two or three years ago,



**WOMEN CHURCH WORKERS** attending Theological Seminar recently held at Windham House, New York. In the front row, seated, are the leaders: (*l to r*) the Rev. D. A. McGregor, the Rev. Otis Rice, and the Rev. T. O. Wedel

she was working for her master's degree in religious education. I understand that she is to be loaned by the Woman's Auxiliary to Tuttle School for a portion of next year, to give courses in religious education—a job for which she is eminently well fitted—and to help in the administration—and there is no one better qualified for that. In the past, the training at Tuttle School, on the campus of St. Augustine's College, Raleigh, North Carolina, has been a gift from the Church to the Negro race in that it has provided first-rate training in social work under Church auspices for young women who are college graduates. Its alumnae have had no difficulty in finding positions in secular social agencies. The Church has used only a few of them. Now positions are opening up in the Church and we are hoping that the women trained at Tuttle School will have an opportunity to bring into the direct service of the Church the results of their training.

Some time ago I wrote to a few of the Tuttle School graduates asking them to let me know about their work and the special contribution of the school. Their answers are here before me. I shall quote from only two.

MRS. MABEL THORNBERRY is one of seven graduates of Tuttle School who are working in the St. Louis Provident Association. This is what she says:

I entered Bishop Tuttle in September, 1931. I was on probation as I was but eighteen which was below the usual admitting age. Everyone was most coöperative and the life there was always beautiful. We were surrounded with a beautiful spiritual atmosphere that induced spiritual thinking. We were taught to appreciate the arts and the art of living beautifully. These things I think make one want to bring such peace and beauty into other lives, which I think is the heart of social work.

And she describes her present work in this way:

My work is family and children's work. The older I grow and the more experienced

I become the more I feel that I am in a real profession: a doctor of family and children's social ills. For instance, this week I have used every community resource to help a young girl rehabilitate herself so that her college training need not be wasted because she is an unmarried mother. She has much to give but it has been a difficult job to pull her up from "the slough of despond" and make her a contributing character again. I have found a working opportunity for a brilliant girl so that she can go on with her school career despite her lack of financial support. I have been busily supervising a home where a mother recently died by placing a housekeeper there for the four children.

VERA GANG has just finished some additional training at the Boston School of Religious Education and Social Service, working at the same time as Girl Reserve adviser in the Boston Y.W.C.A. She says of Tuttle School:

The size and atmosphere of the Bishop Tuttle School tend to create and foster the desire for the kind of training it offers. Its organization and very position in a locality needing the kind of influence it exerts give opportunities for the students and teachers to realize its usefulness. The teachers and speakers are chosen for their ability to contribute to the students' personal growth as well as their training. It certainly has limitless opportunities for teaching Christian social service.

As I write about these two rather new schools, one in the North and one in the South, I keep thinking that the women of the Church probably know much less about these new ventures than they do about the well-established deaconess training schools which have done such excellent work for so many years. I wish that more women might make an opportunity to visit both schools and have some first-hand experience in each center. Briefly stated, the purpose of both schools is to help college women to find that fulfillment of their vocation as Church workers which can only come when skill and devotion are united and are developing together according to God's will and to His glory.

*A special message to young people, especially those returning to school and college will be broadcast by the Rev. D. A. McGregor on Sunday morning, September 25, at ten a.m., Eastern Standard Time, over Columbia's network from WABC, New York*



**“TO RESTORE TO A SOUND STATE”—Item of \$24,000 from 1937 U.T.O. will have that effect on many mission buildings. Six benefited by grants in first year**

**By MARY LOUISE PARDEE**  
*Chairman, W.A. Executive Board*

**How U.T.O. is Spent\***

**III SPECIALS**

As determined by Executive Board in consultation with Missionary Bishops and National Council:

1. Equipment for women evangelistic and religious educational workers at home (\$6,000) and abroad (\$9,000) .....	\$15,000
2. Repairs for buildings erected with grants from previous offerings .....	24,000
Total .....	\$39,000

*\*Extract from U.T.O. Budget—See p. 390*

**F**OR MANY YEARS the erection of buildings, both at home and abroad, has been one of the achievements of the United Thank Offering. In 1934 and 1937, however, the Triennial Meeting did not consider it advisable to make such appropriations. The U.T.O. budget voted at the Cincinnati Triennial, nevertheless, did contain an item relating to buildings previously erected. This was a \$24,000 item, designated for repairs to the buildings erected during the past half century by the Offering. This item, the subject of considerable discussion on the part of the delegates, seemed to be very generally approved. In a way, perhaps, it compensated a bit for the fact that the desire to put up more buildings “had been nipped in the bud-get” (to quote *Punch*), and while it is true that \$24,000 over a period of three years cannot go very far, it is just that much more than had been available for this purpose!

Beginning in 1889, with Christ Church, Anvik, Alaska, the United Thank Offering

has erected thirty-five buildings: nineteen overseas, and sixteen at home, including five under the American Church Institute for Negroes. These include churches, chapels, schools, dormitories, hospitals, and parish houses. Considering the comparatively small amount of money available for use, the Executive Board can only hope fervently that all thirty-five buildings will not require repairs during this triennium. Thus far six grants, totaling \$7,473, have been made, so at the end of the first year we are still within our proportionate appropriation. The expenditures have, of course, been confined literally to repairs, and have not included new construction.

The two largest appropriations, each of two thousand dollars, have been for the San Juan Hospital at Farmington, New Mexico, and for the Florence Greeley Memorial at St. Paul School, Lawrenceville, Virginia.

The San Juan Hospital, in the Navajo Indian country, was erected in 1919, and last year cared for 218 hospital patients, besides dispensary cases and many other services. Its work has increased to such an extent that it has become impossible to handle all the general cases, and henceforth the work will be limited to surgical and obstetrical cases, and the development of a clinic and field nursing. The hospital, it is felt, should also be used as a general mission, and as a clearing house for all sorts of work. The U.T.O. repair money will go for a new roof, the present one being in such condition as to allow the water to pour in when it rains or snows; for the renewal of electric wiring, thus removing a fire hazard; and for changes in rooms involving re-partitioning.

At St. Paul Normal and Industrial School, Lawrenceville, Virginia, with an enrollment of more than one thousand students, is the Julia C. Emery Hall, a

portion of which is known as the Florence Greeley Memorial. This was made possible by a grant from the United Thank Offering of 1922. It is a dormitory for girls, is five stories high, and contains eighty-three bedrooms, besides assembly rooms. It needs painting both indoors and out, as well as other repairs. All the work will be done by student labor, which has the twofold advantage of helping second and third year trades-students to defray partially their expenses at St. Paul's, and the school in making its repair money go farther as student wages are naturally not as high while they are in training.

Another grant, also made to a building of the American Church Institute for Negroes, is nine hundred dollars toward the repair of the Thomas Building, named in honor of the late George C. Thomas, at St. Augustine's College, Raleigh, North Carolina. The United Thank Offerings of 1910 and 1913 each contributed five thousand dollars towards this building. The Thomas Building is also a girls' dormitory. A substantial brick structure, occupied by some forty girls, it is badly in need of repairs of many sorts, which for some time have been on the list of "important needs of this institution." A large hall will be divided into bedrooms, thus increasing the dormitory space available, and the absolutely essential repairs will be made.

St. Anne's Mission, at El Paso, Texas, received a grant for a building from the United Thank Offering of 1931. The mission's record for clinical and hospital work is impressive. Social, educational, and religious activities are also part of its constantly growing work. The clinic pays its own expenses, apart from the salaries provided by the U.T.O. It is unfortunate that the repair item cannot contribute to the new clinic building so desperately needed, but at least it can and did provide \$1,573 to replace the present unsafe furnace, to put in a bathroom and clothes closets, to put up a new fence, and to redecorate a bit. "The relatively large amount given by the Mexicans themselves for the support of the

mission, along with their attendance in spiritual as well as social and educational activities" makes us glad that the U.T.O. can help the work to this extent.

The final item in the domestic field is two hundred dollars for repairs to the dormitory building of St. Margaret's Training School, Berkeley, California, towards the erection of which the 1928 U.T.O. gave twenty thousand dollars.

From that same 1928 Offering, the largest one ever made, came an appropriation of twenty-five thousand dollars for a building for St. Catherine's School at San Juan, Puerto Rico, and necessary repairs costing eight hundred dollars have been authorized. The building is not merely a school, but is used for many purposes in ministering to the women and children in the neighborhood of St. John's Church, on the same compound as St. Catherine's. It is also the home of a number of young Puerto Rican students in nearby institutions.

If one reads the reports to the National Council of the Missionary Bishops during these lean years of decreased appropriations, when every expenditure has had to be weighed so carefully, one finds running throughout them the statement, "Extensive repairs to our buildings have now become necessary." The United Thank Offering cannot undertake to minister to all the ailing buildings owned by the Episcopal Church, but at least the small repair appropriation made at Cincinnati last autumn is being stretched to care for as many as possible of those which it has itself erected. This is cause for rejoicing!

The dictionary defines the verb "to repair" as "to restore to a sound state after decay." This is, of course, the practical aim of this budget item. The other definitions, "to remedy," "to make amends," perhaps express something of our feeling of regret for not having erected any buildings in these latter years. And a study of this, as well as of all the other items that go to make up the current \$881,693.07 U.T.O. budget emphasizes the need for a more adequate United Thank Offering in 1940; an offering in which *all* the women of the Church shall have a part.



## MODERN MISSIONARIES NEED TOOLS — *Teaching materials, service of translators, office equipment are among tools item in U.T.O. Budget will provide*

By MILDRED S. CAPRON

*Secretary, Missionary Bishop of Wyoming*

WE ARE A strange people! We employ a housekeeper, and provide her with cooking utensils; a farmer has as a matter of course his farming implements; an architect is not expected to retain his plans in his head but is given a medium for recording them; a nurse or doctor is never without equipment. And yet for years we have been sending women missionaries, evangelistic and religious education workers, to their posts, expecting them to do a first-rate job without a cent appropriated to provide them with any kind of materials. And by "materials" I mean tools or equipment, money for purchasing teaching materials, for employing translators, funds for office equipment or postage, traveling expenses on the field, and such items not otherwise provided. For years these missionaries have been doing a first-rate job, in spite of the handicap, and have skimped on their small salaries to provide in at least a meager way essential materials, but feeling always as one missionary expressed it "like a bird suspended on a wire."

The day long has passed when just a desire to be a missionary, or a call, is sufficient to make a missionary. Just as in secular teaching, we now insist that more than a bodily presence is necessary, that the job committed to the missionary demands adequate training. This means a thorough training in history, literature, psychology, sociology, together with present day methods in pedagogy, also some knowledge of music, finance, practical nursing, handcrafts, domestic science, and possibly other specialties. The evangelistic and religious education worker on the field is called upon for everything and by everybody. She must be a person so alert mentally that she can turn her hand

to any job set before her and do it well. She must be able to teach illiterates with the same agility as the educated. She must have great facility with children. And above all, she must have the same love for people as that of the Great Teacher.

The tools needed for this super-person may be readily grouped into four sections:

1. PRINTING. Leaflets, maps, posters for Church schools, Woman's Auxiliaries, Mother's Clubs, summer conferences, and for materials for use in families.

2. SUPPLIES of books and pamphlets to help in religious education of all ages.

3. TRAVELING EXPENSES between mission stations.

4. SECRETARIAL and office help for clerical work or translation, or equipment providing mechanical and more rapid means of caring for office routine.

For the most part these are items which the average person would take for granted, items the necessary provision of which the office person or housekeeper or school teacher would readily understand. And just because so easily taken for granted, likewise so easily forgotten.

I know there have been many instances where workers have gone forth to the field quite unaware of how their hands were to be tied for lack of materials, when they arrived on the field. One instance comes to my mind: a woman worker was given the job of revising all the teaching materials in the Church school from primary up—a job requiring several years for completion. And in a foreign tongue! Obviously a translator was necessary. The only fund available for paying a competent translator was a monthly amount sufficient for a coolie's wage. In consequence this missionary, though appalled by the size and importance of the job committed to her, did do a splendid job, but at a great personal sacrifice. Volunteer help was solicited at every turn and in

addition it was necessary for her to beg help from interested friends, a little here, a little there, to put this job through.

Those in Church school and rural work are well aware of the inadequacy of our own Church's printed materials and how we are continually turning to the presses of other communions to supply our sad lack.

Visual education is the great cry of today. But pictures, and maps, and posters, and books all count up.

Again are we doing the right thing when we provide a rural worker with a car without providing gas and oil as well? Those of us living in these broad areas of the deep West where distances are so great, roads often bad, and gasoline so high, know something of the high cost of locomotion; where the cost in dollars and cents of searching out and extending a helpful healing hand may seem hardly commensurate with the number so reached. But Christ's religion is not on a per capita basis and wherever

His children are, it is our duty and high privilege to minister to them. For these people so isolated, it is not just the journey to deliver books and magazines and Sunday school material—that could be done by mail—it is the uplifting personal contact for these people so dependent on their own resources, to comfort them in their troubles and sorrows and to bring them new hope and vision and joy, that much travel is necessary and desirable.

At the Triennial of the Woman's Auxiliary in Cincinnati last year, the committee on recommending the distribution of the 1937 United Thank Offering included an item of fifteen thousand dollars for just such needs as mentioned here: for use in (a) the foreign field \$9,000 and (b) the domestic field \$6,000.

A step forward has been made and a very commendable one, but are we going to let it rest here? Is this to be a temporary appropriation and when this fund is exhausted—what then?

### National Council Will Meet October 11-13

THE NATIONAL COUNCIL suffered a grievous loss in the death during the summer of Ralph W. Hollenbeck, a distinguished layman of the Diocese of Southern Ohio. Elected to the Council at the 1934 General Convention in Atlantic City, Mr. Hollenbeck brought to the Council noteworthy capacities acquired in a wide range of activities in the secular world as well as an outstanding record for faithful service in the Church. The death of Mr. Hollenbeck makes a third vacancy to be filled by the National Council at its meeting to be held, October 11-13, in Church Missions House, New York, N. Y. Other vacancies are occasioned by the election of the Rev. Malcolm E. Peabody and the Rev. E. P. Dandridge to the episcopate.

At its October meeting, National Council will greet the Rev. Charles W. Sheerin who on August 15 assumed his duties as Second Vice-President. Dr. Sheerin will unify promotional and publicity activities and direct Church-wide efforts which it is believed will insure

prompt rehabilitation of the missionary resources of the Church. Dr. Sheerin has designated Mr. William L. Richards, a General Secretary of the Field Department, to continue in executive charge of that Department, conserving his own time and effort for the larger field of promotional policy and strategy. Mr. Richards is a layman who has rendered outstanding service both in parish life and in connection with the National Council, since he joined its staff in 1936.

Missionary matters of the greatest importance await the consideration of the Council. China alone will demand unusual attention. The continued warfare there in areas where the Church's work is centered has inflicted material damage and interrupted the normal life of every division of work. The China Emergency Fund, it will be reported, will have passed by a few thousand dollars, the two hundred thousand dollar mark. The objective, \$300,000, is definitely for emergency needs with the whole question of rehabilitation still to be approached.



# *The Missionary Camera*

Invites and Brings You Pictures  
of the Church Throughout the World



**CHILDREN'S CHOIR**, St. Luke's Cathedral, Ancon, Panama Canal Zone begun less than two years ago comprises thirty-six boys and girls of the fourth to eighth grades of the Cathedral Church School. It sings for regular Church school services and assists the cathedral choir at vespers once a month and on festival occasions

## "Unto the Hills"

WYOMING CHURCHMEN, vacationing in Medicine Bow National Forest, and Churchmen from other States attending the University of Wyoming summer geology camp, under the leadership of the congregation of St. Matthew's Cathedral, Laramie, early in June, participated in a great outdoor service before a portable altar high up on Snowy Range. The Bishop of New Mexico, the Rt. Rev. F. B. Howden, was the special preacher at the service conducted by the Bishop of Wyoming, the Rt. Rev. W. H. Ziegler, and the Dean of St. Matthew's, the Very Rev. Eric Montizambert



BISHOP HOWDEN PREACHES



LARAMIE CATHEDRAL CONGREGATION WORSHIPS ON SNOWY RANGE

### THE GARDEN CHURCH OF EDEN

'OREGON TRAIL MEMORIAL'  
(EPISCOPAL)

CHURCH SCHOOL EVERY SUNDAY.  
SERVICES  
EVERY SUNDAY AFTERNOON



THIS CHURCH IS A HOUSE OF PRAYER FOR THIS COMMUNITY AND FOR ALL PEOPLE AND STANDS ON GROUND TRAVERSED IN 1812 BY ROBERT STUART, IN 1843 BY THE MIGRATION OF A PEOPLE, IN 1847 BY THE MORMONS, IN THE BITTER FEBRUARY OF 1883 BY THE REV. JOHN ROBERTS, MISSIONARY TO THE SHOSHONES AND ARAPAHOS, AND BY YOU NOW.

STOP TRAVELER, REST AND PRAY.



EDEN'S GARDEN Church was consecrated early this summer by Bishop Ziegler

ROADSIDE marker for the Garden Church of Eden, Wyoming, on the Oregon Trail





STUDENT BODY, ST. MARGARET'S SCHOOL FOR GIRLS, PELOTAS, BRAZIL

## A Letter of Greeting

**T**HE UNITED THANK OFFERING OF 1931 provided the funds for a long needed girls' school in Brazil. Begun in 1934, the new building was erected the next year and occupied shortly thereafter. Now through their Secretary, Naomia O'Connor, the students send this greeting "to all who belong to the Church":

"The students of St. Margaret's School, who owe the foundation of their school to the altruism of the American people, wish to express their gratitude, and not knowing how else to do so, take this opportunity of sending through THE SPIRIT OF MISSIONS this letter which is only a symbol of the great affection and esteem in which they hold their American friends."



STUDENT COUNCIL, St. Margaret's School, Pelotas. Naomia O'Connor is seated at right



PRESIDENT (left), Vice-President, and Secretary of St. Margaret's student body





## Chinese Students Confer at Brent House, Chicago

Mrs. George Biller (seated center), director by the U.T.O., welcomed 135 Chinese students which they considered such problems as Nationalism, presented by Dr. Hu Shih (right of Mrs. Biller), and the Fight for Freedom by Col. M. T. Tchou (left of Mrs. Biller). Some Aspects of Chinese Political and Social





se, who is supported  
and conference during  
and Student Life pre-  
ent's Share in China's  
ted, fifth from left),  
H. Wang (first row,

seated, fourth from left). Other leaders in the picture are Dr. Charles D. Hurrey (third row, seated, fourth from right), who with the Rev. C. W. Gilkey (not in picture) led the devotions, Miss W. H. Chen, secretary of the conference (between Mrs. Biller and Col. Tchou), Y. E. Hsiao, National Secretary, Chinese Student Christian Association of North America (first row, sixth from left). Please turn to page 415 for Mrs. Biller's account of the conference





# St. Luke's, Manila, is Model Hospital

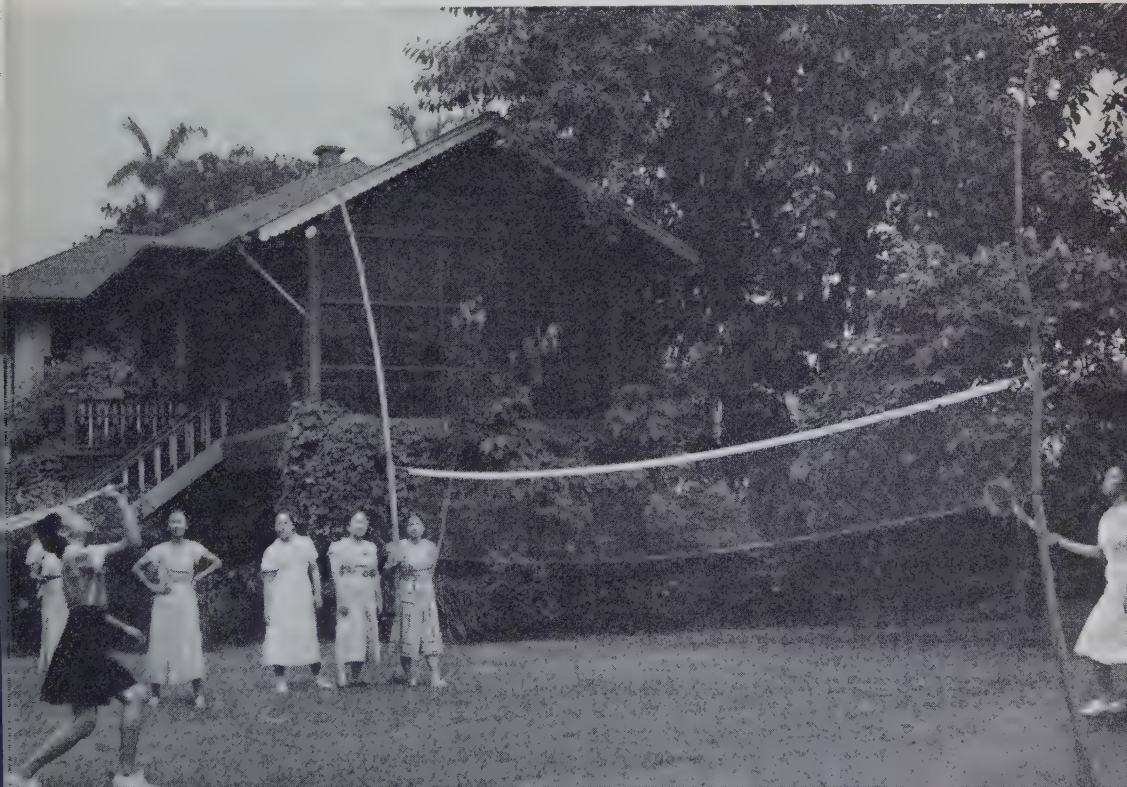
**F**OR THE THIRD successive year under the Philippine Commonwealth, St. Luke's Hospital, Manila, has won the highest possible award among hospitals having a capacity of one hundred or more beds in that city. This award is made on National Hospital Day when the hospitals of the city are open to the public and are inspected and judged by a committee headed by Dr. E. D. Aguilar, Director of Public Welfare.

In announcing this victory once more to St. Luke's, Dr. Aguilar wrote to Superintendent Bayard Stewart:

"I have the pleasure to inform you that the members of the Committee on Award for the celebration of National Hospital Day this year has found St. Luke's Hospital to be above competition among hospitals having a capacity of one hundred or more beds in Manila and its suburbs. For this reason, they have declared it to be a Model Hospital and as a distinction, a diploma will be awarded. We want to congratulate you, therefore, for the successful participation and we hope that your institution will continue to participate actively in future celebrations."

The award this year of the diploma delighted the staff since it was won under difficulties. Despite heavy rains that drenched the city for a week before Hospital Day the entire plant displayed a spick and span appearance. New equipment, improvements, the new Heilbronn Children's Pavilion, all favorably impressed the Committee of Awards.

STUDENT NURSES PLAY BADMINTON ON ST. LUKE'S HOSPITAL LAWN



# Helpers of Bishop Carson in Haiti



**CHOIR BOYS** and acolytes of Holy Trinity Cathedral in Port au Prince, Haiti. The Church in Haiti has twenty-one clergymen and eighty-three lay readers, all Haitians, caring for 18,289 baptized Christians in fifty-eight missions



**EDOUARD CHARLES JONES** (seated) recently celebrated the twenty-fifth anniversary of his ordination. With him is the Rev. Felix D. Juste and four lay workers at St. Thomas' Mission, Arcahaie, of which he is in charge



## U.T.O. CARES FOR RETIRED WORKERS—*Since 1922, part of each triennial offering has been reserved to provide for women who should rest from their labors*

By DELLA MCK. BROWN

Former member, W.A. Executive Board

### How U.T.O. is Spent\*

I Ida W. Soule Pension Fund	
—addition	\$151,693.07
II Through National Council Budget	
6. Pensions for those not covered by income from the Ida W. Soule Fund	18,000.00

\*Extract from U.T.O. Budget—See p. 390

THE YEAR 1871 started a new era in the service of Church women for the Kingdom, when women's work was organized on a Church-wide and a world-wide scale as the Woman's Auxiliary to the Board of Missions (now National Council). Later, three other dates—1889, 1919, and 1937—stand out as milestones, marking advances in the service of women. At these points new visions appeared; there were expansions in the nature of women's participation in the Church's life.

In 1889, a Churchwoman, Mrs. Ida W. Soule, received the inspiration for the United Thank Offering. As part of the first offering was designated to send a woman, Miss Lovell, as a missionary to Japan, so a certain part of each triennial offering has been set aside ever since to pay the salaries of women missionaries at home and abroad. During the thirty years from 1889 to 1919 very many of these women were able to go because the United Thank Offering provided their support. They were the direct representatives of the women of the Church who had used the Blue Box.

In 1919 a further expansion came for

service of women in the Church, when with the organization of National Council the Woman's Auxiliary became auxiliary to the Council and, most significantly, to all its Departments.

In that same year, 1919, the resolution adopted by the Detroit Triennial governing the allocation of the U.T.O. to be presented in 1922, took on added significance by the inclusion of this statement: "One-tenth of the United Thank Offering of 1922 shall be reserved as a pension fund; the income to be used toward the support of retired United Thank Offering workers." At a later date the Woman's Auxiliary decided to include all women missionaries under National Council appointment in this retirement fund.

Each succeeding triennium ten per cent of the total offering was set aside for the retirement fund. In January, 1936, the fund totaled \$463,880.92. The annual income was \$20,125.19. The fifty retired women workers were receiving grants amounting to \$32,175, or \$12,049.81 in excess of the income from the trust fund established in 1922. This extra amount was taken care of with money in the U.T.O. account. In a conference between Bishop Cook and the members of the Executive Board of the Woman's Auxiliary the necessity of increasing the retirement fund to the point where it would be adequate was discussed and plans were made to build up the fund.

Up to this time grants from the retirement fund were made on the basis of the individual's need, without reference to age, salary received, or years of service in the field.

The third milestone was reached in 1937, when the women of the Church became fully aware that the retirement fund with the normal triennial additions would not be sufficient to care for all our women workers as they reached the age when they should retire.

For years the custom has been for the Triennial Meeting preceding each Offering to designate the objects for which the Offering to be taken three years hence was to be allocated. At the Atlantic City Meeting in 1934 a resolution was adopted setting aside this procedure, leaving the way open for the 1937 Offering to be used as the changing conditions by 1937 might indicate as wise.

Since no predistribution of the 1937 United Thank Offering had been made the Triennial was in position to take cognizance of the inadequacy of the pension fund and went into the whole situation thoroughly.

These requirements were in the minds of the U.T.O. Committee when the plan was presented in Cincinnati:

1. A procedure for retiring aged missionaries in an orderly and socially acceptable manner.

2. An answer to those who hesitate to enter the service of the Church because of the economic problems of later years.

3. A sense of security that contributes to the peace of mind of present and future appointees.

4. A plan for funding retirement benefits through periodic contributions, thus placing the cost during the period of service instead of making pensions a burden long after the service has been rendered.

5. A release from an increasing budget for personnel, a growing proportion of which represents no current service.

6. Protection for appointees who can not participate in the national retirement plan.

7. A contractual understanding between the Missionary Society and the appointee and by its mechanism for provision of income, in that later period when the comfort and happiness of the retired appointee is required, avoid misunderstandings as to rights or privileges.

With these basic ideas in mind the women of the Church at the 1937 Triennial Meeting voted that \$151,693.07 of the United Thank Offering just received should go into the pension fund and that eighteen thousand dollars should be given

to make up the deficit now being incurred by the grants given to the fifty workers who are already in retirement.

It is estimated that it will be necessary to build the pension fund up to \$900,000 in order that the income will be large enough to care for the demands made upon it. At the present time the fund is \$615,661.99. The income from this amount for the first six months of 1938 was \$12,982.82. It will take at least two more Triennial Offerings, 1940 and 1943, to bring the fund to the required amount.

The women voted in Cincinnati that sixty-five should be the compulsory retiring age for women missionaries. Of the 194 women receiving salaries from the U.T.O. in the field, thirteen have reached the age for retirement. Many of this group have seen thirty years or more of service. We should like to make it possible for them to retire with an adequate allowance.

In the beginning of this article, mention was made of the part played by Mrs. Ida W. Soule in the establishment of the United Thank Offering. Mrs. Soule has watched from its very beginning, the progress of the United Thank Offering; the giving which in these fifty years has totaled \$7,000,000; the service by women that it has made possible. To do honor to this distinguished Churchwoman while she still lives and to show the appreciation and high esteem in which she is held, the women of the Church in Triennial meeting assembled in Cincinnati voted to name the fund to be used for the comfort of women who have completed their active service, The Ida W. Soule Pension Fund.

What does all this mean? It means that the women of the Church through the Blue Box can help to make easy the declining years of the missionaries who have served for them for many years in near and far away places.

Our regular features, *Read a Book* and *Why*, are omitted from this issue to allow the utmost space for United Thank Offering material. Likewise several Departments have relinquished their usual pages. All will appear again in the next issue.



## BRENT HOUSE WELCOMES CHINESE—*Efforts of Sheng Kung Hui students in America give Church's Oriental center opportunity to be host to conference*

By EDNA BILLER

*Director, Brent House, Chicago*

THE MID-WESTERN section of the Chinese Student Christian Association of North America met at Brent House, Chicago, June 30-July 4. The central executive committee of the association held its meeting on July 5 and 6. The students who come from Sheng Kung Hui in China were responsible for securing the conference for Brent House. The lectures, discussions, and the attitude of the students during those days revealed the strength, determination, courage, and superb spirit of the Chinese Christian students who are now studying in this country. For those who have been close to the Far Eastern tragedy for more than a year, the conference brought gleams of light which broke through the war clouds.

The purposes of the conference were that the students should share their experiences in order to act intelligently, to see their responsibilities as a group and as individuals, and to consider what they could do while still in the United States to promote international understanding, what activities they could engage in to help meet their national crisis, and what service they could render after their return to China. The leadership, the program, and the coöperation received were excellent and far reaching. The conference was intended primarily for Christian students in the Mid-west, but representatives came from all parts of the country. There were students, among the 135 registered, from Harvard, Yale, Columbia, and a number of other Eastern and Southern educational centers.

Among the leaders were Charles D. Hurrey who for so many years has worked through the Friendly Relations Society in the interest of foreign students and international understanding; Charles W.

Gilkey, Dean of the University Chapel, University of Chicago; Hu Shih, who said in his opening address that although he was not a Christian he considered it a high privilege to be invited to speak to the group of Christian students in Brent House; Colonel Thomas C. Tchou, from Hankow, China; Mr. G. W. Wang, of the Chinese Consulate in Chicago; Mr. Y. E. Hsiao, General Secretary of the association; and a number of Chinese students who were well qualified for Christian leadership through their study of theology and experience in Christian work and worship.

The program under the direction of Miss W. H. Chen was well planned and effectively carried out. The opening address by Dr. Hurrey on The Chinese-American Student Exchange—A Triumph of International Friendship, was followed by a reception at which an important message was read from the Chinese Ambassador in Washington.

Each day's work began with devotions, during which Dean Gilkey and Dr. Hurrey gave most helpful meditations centering around such themes as Our Responsibility During National Crises, Our Mission in the Building of China, The Growth and Development of Christian Life, and Our Resolution and Our Common Task Ahead.

In the addresses given, Dr. Hu Shih spoke on National Crisis and Student Life and The Far Eastern Situation; Col. Tchou on Our Students' Share in China's Fight for Freedom; Professor H. F. MacNair, formerly of St. John's University in Shanghai and now in the Far Eastern Department of History in the University of Chicago, Some Aspects of American Policy Toward China; and Mr. G. H. Wang, Some Aspects of Chinese Political and Social Trends.

The student discussions were stimulating and the hymn singing was spirited

and inspiring. A musical concert under the direction of the Rev. Philip Lee, in charge of the church in Chinatown and a student of the American Conservatory of Music in Chicago, was delightful. The recreation planned provided ample amusement for all. On Sunday afternoon the Chinese students served tea to more than 150 American friends. The food for the tea had been prepared in Chinatown and to the delight of all the guests it was found to be thoroughly Chinese.

This conference was made possible through the financial coöperation of the

Chinese Ambassador in Washington, the Chinese Consulate in Chicago, the Chinese businessmen in Chinatown, the Chinese student financial committee, and a few Americans who are tremendously interested in establishing right international relations. The Chinese students, owing to conditions they cannot control, are terribly handicapped when material needs must be considered. The success of the conference depended a great deal upon the strenuous work behind the scenes of Miss W. H. Chen, who is taking her doctorate at the University of Chicago.

## What One Diocesan U.T.O. Custodian Does\*

By ELLEN NELSON

*U.T.O. Treasurer, Diocese of Maryland*

NOTHING is more difficult than to measure the success of a diocesan custodian's methods, for I rather imagine that no two dioceses are alike. The vital thing is to educate the women, in every parish, so that they will feel the great spiritual value to themselves of the United Thank Offering, and realize the important contribution it makes to the forward work of the Church.

The only practical way to reach everyone in a diocese is to divide the diocese into convocations, or some other natural division, and to have a chairman of the United Thank Offering in each division. These chairmen with the diocesan custodian plus a few members at large form the diocesan U.T.O. committee.

It is important to develop as close a friendship as possible with the members of the committee, and with each parish custodian. Make a supreme effort to remember their names, faces, and special problems. Arrange tea-meetings every year or so, for all parish custodians. Invite them personally and have the best speaker available to inspire and encourage them. Accept every invitation to visit, and speak in parishes, even if it means preaching the sermon in church, as I have sometimes found myself expected to do in a country chapel.

Invite yourself, very tactfully, to parish

meetings, when not otherwise asked, and be prepared to inspire enthusiasm for the United Thank Offering on any occasion, from a big meeting to a casual encounter at market. An intimate personal conversation sometimes brings best results, especially as there are so many fine women who never go to meetings.

Try to encourage United Thank Offering plays in the parishes (this sometimes means doing most of the work yourself), also special United Thank Offering meetings, preferably for all women of the parish, always followed by a simple tea, if possible, to give opportunity for discussing this great offering.

Keep the parish custodians informed about the latest news and leaflets, and write in long hand, if possible, to each one, once a year.

Twice a year, spring and autumn, I send each parish custodian a typewritten letter preparing them for the diocesan presentation services.

Keep in touch with your Bishop, and take all the help he will give you. He can do a great deal to show the clergy the importance of the United Thank Offering.

We must cultivate the spirit of thanksgiving to see all things in their right perspective.

\*Limitations of space prevent printing similar reports from other custodians. They will appear in later issues.



## CHINESE CHURCH STANDS THE TEST—*Visitation of interior stations confirms impressions of vitality of organized Christian community in present distress*

By THE RT. REV. W. P. ROBERTS, D.D.

*Missionary Bishop of Shanghai*

ARMED WITH a military pass I left Shanghai by the one and only daily train at six-thirty a.m. on June 9 to visit Yangchow and Nanking via Chinkiang. Miss Althea Bremer was with me, having secured her pass to return to her home at Yangchow. Two Roman priests were on the train, on their way to Hsuehchow. The rest of the fourth-class car was filled with Japanese civilians or Chinese returning to the interior.

At Chinkiang many of the missions have had great losses through the destruction of buildings by fire. Our own mission is wonderfully fortunate in having escaped destruction, only a few dollars' worth of damage having been done to the buildings which were cared for by a Wusih Christian woman who with her sick husband had taken refuge there in her flight to the interior from Wusih.

Miss Bremer and I crossed the Yangtze by launch and reached Yangchow by motor bus from the north bank of the river. The Christian group at Yangchow was most pleased to have Miss Bremer back, and my three days' stay with the Christians was in every way a most happy one. On Sunday, June 12, I held Confirmation, first, for the Emmanuel Church congregation and, then, for the Church of the Holy Trinity.

I went from Yangchow to Nanking by launch, reaching the latter city at seven o'clock in the evening, on June 13, having left Yangchow at eight a.m. It was two hours before the military police were satisfied with my pass but I got into the city in time to have a late supper at the Rev. John Magee's temporary quarters, where he was packing up for his trip to Shanghai and furlough, the next day. I then went with Mr. and Mrs. Ernest Forster

and Miss Bessie Sims to my former residence in the southern section of the city, where I spent the next three days. On June 15 a group of eighteen persons was confirmed at the Church of the Triumphant Way, Hsiakwan, and on the next day a group of nine at the new Church center on Peking Road. Following this, was a tiffin with all the workers at Nanking. I returned to Shanghai on the eighteenth, after a very crowded, all-day journey in a fourth-class car.

Information received from these stations during the past six months had prepared me for what I saw on the trip, but actual sight of the stations and cities, and observation of what has been going on there have confirmed certain impressions which were already in my mind. The first is that of extreme admiration for the Chinese and foreign workers who were at their stations during the hostilities. It was altogether an inspiration to meet and to talk with them and to learn how they adapted themselves to the changing conditions; how faithful they were in their Christian life and worship; how unselfish they were in sharing with one another according to their needs. Many of the Chinese workers have stayed at their posts or returned to them despite the extreme danger involved for themselves, and have endured not a few insults. Their Christian spirit and devotion to Christ and His Church seem never to have been more genuine and praiseworthy. I was, naturally, very much impressed with what had been done at Nanking, especially by the score of Westerners who helped to organize and manage the so-called Safety Zone in which the lives of over two hundred thousand Chinese were preserved and the honor of countless women protected.

A second impression is the wonderful opportunity for Christian work in the cities which I visited. As an expression



MISS HAZEL GOSLINE inspects St. Hilda's School, Wuchang, after July bombing. Two bombs landed on school compound but none of the three hundred refugees quartered there were injured. This building was used as a primary school for children from a nearby village

of gratitude for the help which they received from the Christian Church, the refugees at Nanking have shown a peculiar willingness to listen to the Christian message, and hundreds of them have attended instruction classes. Many refugee women have already become catechumens at St. Paul's Church, and a large group of them attended the confirmation service at the new Church center. These people are under regular instruction by our Chinese and foreign workers. Certainly, a new chapter has been written in the history of Christian missions in China, and granted freedom in the years to come, there is every evidence that the Church of Christ will make huge strides forward. Even though many Christians from this diocese have wandered inland and may never return, there already seem to be almost enough new candidates on the way to baptism to make good the number of those who have gone away. There is this difference, however, that those who went were usually people of means and education, whereas those who were left behind were mostly poor.

The work of the medical missions in the hospitals and in homes and refugee centers has also given the Christian workers wonderful opportunity to bring the Gospel to hundreds of people who otherwise never would have heard it. In Yangchow, all the Western workers bore witness to the same truth, and one pastor there said that he had baptized in recent months 142 people, whereas in normal times he was fortunate to have a handful in the same period of time. From all over China comes the same report, a great admiration for the work of the Christian Churches and hospitals creating an opportunity not before experienced in this generation in China.

A third impression was that of admiration for the coöperation and unity between different groups during the hostilities. First of all were the different Church groups who sank all differences in the common task of ministering to the needs of suffering Chinese. A whole book could probably be written on the way the Churches have helped each other during the past year. Nowhere was this more evident than at Nanking, although the



meeting of Westerners at Yangchow, which was attended by the Roman priest and all the non-Roman workers in the city, was most impressive. At Nanking I was considerably struck by the coöperation between business people and the Christian workers. There were four Germans in Nanking who joined with the other Westerners in managing the Safety Zone, and the help which these men rendered to the Christian workers was beyond praise. The large gulf, which usually intervenes between Christian missionaries and the business people of a city, had been entirely bridged.

The past twelve months in Shanghai also bear witness to a similar fact. Business people have joined with the Christian workers in managing refugee camps and the raising of funds, in medical work, and in many other ways for the good of the suffering Chinese. One no longer hears of criticism of mission people, but only an extreme admiration for the way in which they have stayed by their posts and helped in this time of great need. It is noteworthy that nearly all funds allocated from Western sources to the relief of Chinese civilians in the interior of China have been allocated to Christian

organizations. There is no other non-Chinese agency which can minister to the people.

Fourthly, I have been much impressed by the value of the organized Christian fellowship. Wherever one goes there is a group of Christians to minister to one's needs and with whom one may feel entirely at home, with the utmost good will. I have been impressed with two kinds of missionary work. One is the simple evangelistic type, which is content to preach the Gospel but not to build up a Church, and the other is the type which not only preaches the Gospel, but seeks to build up a Christian community through the Church organization. The first kind has very great shortcomings and lacks permanence. The second kind has been stressed more by our own mission than by most others, except the Roman Catholics, and I think we are decidedly the gainers for it. It is wonderful how the Church organism has remained intact throughout all the troubles of the past year, and although many Church buildings have been destroyed the fellowship of Christians has rather made progress and remains to lead the Church of Christ to even greater victories in the future.



**OUTSIDE BOONE COMPOUND** three bombs caused this wreckage. Inside the compound, damage was limited to broken doors and windows. Workers are here clearing away debris in search of possible survivors

**"I WANT THE DOCTOR TO COME QUICKLY"—*Mission hospitals, in peace time or war, respond to urgent pleas; thus another soul often finds Christ***

**By DR. LULA M. DISOSWAY**  
*St. Elizabeth's Hospital, Shanghai*

*Dr. Disosway who kept American Churchmen spellbound by her recital of life in St. Elizabeth's Hospital, Shanghai, while in the United States on furlough some months ago, and again stirred them with her article, St. Elizabeth's Meets War's Challenge, in our March issue (pages 105-7) has, in the accompanying article, surpassed all her former achievements as a raconteur. These vivid sketches of life in a Christian hospital make very real Bishop Roberts' statement, "The work of medical missions in the hospitals has also given the Christian workers wonderful opportunity to bring the Gospel to hundreds of people."*

1 1 1

**S**TRANGE AND fascinating stories and experiences come to those who work in mission hospitals, such as St. Elizabeth's, Shanghai.

Late one hot sultry summer afternoon, when the worry and the cares of the day were almost over, there came a call to the clinic. The American doctor on duty responded. A new patient was seeking relief from suffering and begging for hospital care. It was rather unusual to see her spontaneously asking admission for we so often spend much time trying to make the Chinese see the necessity of hospitalization. With her begging she told us a strange and interesting story. She was a woman of about forty years of age and had lived a quiet life in a village near Shanghai. For ten years she had had a disease. Her "stomach" had swollen and had become so big she could scarcely see over it. With difficulty she teetered on her tiny bound feet trying to do the work required of a poor peasant woman.

At the onset of the disease she had seen a Chinese medicine man who had felt her pulse and told her she was pregnant. Contented, she awaited the appointed time but no baby came. She went to an-

other and another and after years of searching for relief she was told that she had a *kwei* (spirit) and there was *meh-fah-zeh* (no remedy). She had suffered many painful and horrible treatments to get this news. Meantime she had heard strange tales about the foreign doctors and the hospitals in the dangerous city of Shanghai.

Then one day a friend, returned from the big city, came to see her. She told her of St. Elizabeth's Hospital and how she also had had a *kwei* in the "stomach" and how the doctors in a strange way without any pain to her had operated and had cured her. Joy came to her and then sadness. She told her family that she too wanted to go to that wonderful place to be cured. Troubles arose. The family, ignorant peasants, was of the old type. They believed the doctors were "foreign devils" and no good could come of it. She insisted and, contrary to custom, stood



**DR. DISOSWAY** in the nursery of St. Elizabeth's Hospital, Shanghai, with twin baby boys recently born there.



out against her family. They called together one hundred of their village friends and neighbors. Day and night they fussed and nagged at her. They "*Walla-wallaed*" as only a Chinese crowd can do. She stood firm. She ran away and came to us for help.

At St. Elizabeth's it is customary before a major operation to secure an operation slip, signed by the man of the family or some responsible person. We explained this to her. She stood adamant. She begged and pled with us. The family would take her home. We must do it before they could find her. Finally we consented to alter the rule and she signed with her thumb print for she could not write. The next day she was operated on by the "foreign devil" and a forty-five pound ovarian cyst was removed. Her Faith had made her whole. Finding herself relieved of her burden, her joy was beyond measure. Looking up into the doctor's face she said "Thanks," hesitated a moment, and then said, "I can see my toes."

The family came. They were speechless. When they saw the tumor they were overcome at such strange doings for Love. After an uneventful recovery she went home with her family, in Faith believing in a Doctrine of Love. To those of us who had the privilege to help her was given even a greater Joy.

## II

TWO A.M. ON A freezing cold night is an awful hour to be called to clinic. Shivering the doctor rushed out of her house and across the driveway to the hospital. Who could possibly come out for treatment at such an hour and on such a night, were her thoughts as she hurried over. At the clinic door she was met by a Chinese policeman, shivering and blowing his fingers to keep warm, and a rather serious-looking nurse. Into the clinic room she went and looked around.

"Well, where is the patient?"

A smile broke over the nurse's face as she pointed to a small wooden box with top slightly ajar. "But that is a coffin," replied the doctor, slightly indignant at being called up to look at a coffin.

"Yes, but inside, Doctor, is a baby."

At that moment was heard a very weak cry. Inside was a wee baby of about three months old; skin and bones and apparently lifeless. The policeman told us the story.

He was making his usual midnight beat in a crowded poor district near the outskirts of Shanghai. As he passed a small gravemound he heard a strange little cry. He saw nothing and walked on. But he was rather troubled and wondered from whence that faint noise had come. So he returned to the mound and again heard a cry. Looking carefully around and using his flashlight, he discovered a small coffin with the top a little opened. Peering into it he saw a little child. Why it had been deserted, no one will ever know. In the coffin were food and water and a note in Chinese saying, "*Chui-ming* (Save my life)." The child was sick. Perhaps the mother had been told it could not get well. She had not wished to kill it or starve it for she had left the top ajar. Probably she had left it there hoping someone would find it.

So on a cold winter night, she, for it was a little girl, was brought to us in a coffin. She was tenderly nursed back to life and became the "hospital baby" for one year. Then she was sent to an orphanage. We still wonder how next they will be brought to us!

## III

TWILIGHT WAS falling on a windy day in March, 1938. The busy hustling and bustling of the day's work at St. Elizabeth's Hospital, Shanghai, was over. Nurses and doctors felt a sigh of relief as they realized that in fifteen minutes, only fifteen minutes, the night staff would come on. Nothing of importance could possibly happen in that time!

But something was happening in a nearby home. The Old and the New China were fighting. A wee little baby lay dying. The non-Christian grandmother, venerable *La-Tai-Tai* (Old Lady) had called many Chinese doctors for help. The Christian mother and father had stood by helpless for days. Now they were fighting, determined to

use "modern medicine" and at last the *La-Tai-Tai* had given in. The father literally rushed from the home and into the clinic at St. Elizabeth's.

"I want the American doctor who loves babies," he gasped breathlessly. "I want her to come quickly to see my child."

"But she does not take out-calls. She is too busy and it is the end of the day. Bring your baby to the hospital."

"No, she must come to see my son, my first-born son."

The doctor, glad the busy day was over, was just ready to go out for recreation. But she could not disappoint such faith. Quickly the clinic nurse grabbed the out-call bag and off went doctor and nurse in rickshas. Following the father through winding crowded Chinese streets they stopped at last before a closed gate. Entering, no ceremony of tea drinking was indulged in, but quickly the two stepped into a crowded room. The family, refugees from Poo-Tong, driven out of their homes by the war, were living ten or more in this small room, stuffy and smelling of human odor. No windows were open and not a breath of air. Here

in the corner on a hard old-fashioned Chinese bed lay a wee baby of two weeks, fighting for his life. Already he was reduced to skin and bones, feverish and in collapse from constant diarrhea. The only hope—the hospital—and even then no promise of recovery.

Tenderly it was wrapped up and carried in the arms of the doctor to St. Elizabeth's. The way seemed endlessly long and fear clutched at her heart as she watched the little thing, expecting each breath to be the last. At the hospital silently and patiently the nurses worked. During the long hours of the night he was fed drop by drop. By morning he was able to cry feebly and showed signs of returning life. Hope beat in the hearts of those watchfully waiting. It seemed a miracle had been performed before our very eyes. A wet nurse was called and gradually the little son began to pick up and gain. Days later a proud family took him home. Three months afterwards, the doctor was called to clinic again to see a fat chubby boy. He had come to pay his respects to the hospital.

### Dr. Grafton Burke Ordained—Collapses

WITHIN SIX short weeks this summer, joy and sorrow visited the Christian community of Forty Yukon, Alaska, where since 1908, Dr. Grafton Burke has lived as missionary physician and director of the Hudson Stuck Memorial Hospital.

On St. Peter's Day (June 29) the Bishop of Alaska, the Rt. Rev. Peter Trimble Rowe, visited Fort Yukon for the express purpose of advancing Dr. Burke to the priesthood. Bishop Rowe had made him a deacon in 1922 and in the succeeding sixteen years Dr. Burke has had the dual responsibility of missionary doctor and evangelistic missionary in charge of St. Stephen's Mission. His advancement to the priesthood was to enable him to discharge his evangelistic duties more fully, particularly as Fort Yukon continued to be without another resident priest and there seemed little likelihood of its securing one. Of Dr.

Burke's ordination and its effect upon the Church's ministry in Fort Yukon, Bishop Rowe writes:

Now that Dr. Burke is a priest, the people at Fort Yukon will have the privilege of the full ministry of the Holy Word and Holy Sacraments of the Church. To caring for the sick in the hospital, a strenuous work for one man, the additional work of a priest is laid upon him. I fear his task will be too great. For some years this mission has been without a resident priest. I have longed to have one appointed. Had this been done it would have meant a considerable expense to the Church for salary, outfit, transportation expenses, but this is now unnecessary as Dr. Burke will continue on his usual meager salary.

Then, a few short weeks later, the strain and anxieties attendant upon Dr. Burke's great responsibilities at Fort Yukon proved too great and he suffered a complete nervous breakdown. Under Bishop Rowe's instructions he was removed to Seattle for medical care.



# Forward Movement

THE RT. REV. HENRY ST. GEORGE TUCKER, *Chairman*  
Executive Offices: 412 Sycamore St., Cincinnati, O.

ONE OF THE encouraging signs of the "reinvigoration of the life of the Church" is evidence of a deepening desire on the part of laymen to take their part in building up a more effective Christian witness to the world. Conferences for laymen, conducted by laymen during the past few months, and plans for other conferences reveal a vast potential and awakening strength. These conferences have been a constructive sharing of ideals, experiences, and methods of work. Their objective has been to awaken a sense of responsibility to Christ and to find how the Gospel can be made to work in business and in social relationships. The layman's place in parish and diocesan programs has also been considered.

The findings of the annual laymen's conference at Kanuga Lake, North Carolina, show the spirit of these conferences:

As a result of the laymen's conference held at Kanuga Lake, July 8-10, it is the consensus of the group:

That there is a pressing need for an awakened sense of responsibility on the part of the laymen for the extension of Christ's Kingdom, in view of the existing world conditions;

That the task committed by Christ to His Church is the work of every member of the Church and not of the clergy alone;

That the conference has heard with thankfulness of the progress of the movement for Church unity throughout the world.

We also express our deep interest in and pledge our support to the evangelistic program of the Forward Movement Commission of our beloved Church and the program of the Department of Evangelism of the Federal Council of Churches of Christ.

That the value of this and similar conferences to laymen has been manifested in stimulating the interest of the laymen in the work of the Church, in deepening the evangelistic spirit of those who attend, and in showing us ways in which we may witness.

We therefore earnestly urge the continuance of the annual conference of laymen and recommend similar conferences throughout the Church.

The laymen of the Episcopal Church often constitute some of the most influential men in their respective communities. Not a few of them are numbered among the men who can guide our national trends and help set the standards and goals of widespread corporate action. It means much to have our men gathered together to think together, to pray and to plan together the way in which the creative ability of laymen can be set to work in making Christianity the dominant force in personal and social living.

In planning such conferences it is essential to select the personnel carefully; choose men as far as possible who are free from prejudice, who will come to learn and not to argue for any particular system or method; as far as it can be done secure a good proportion of men of character and ability who are active in the Church but who, if they can come to an understanding of God's purpose for the world, can give real leadership. They will probably shy off from conferences but might be willing to attend if called to do so by some well known laymen.

Good leadership is needed: a layman who can keep the discussion within bounds, who will rule out all argument, who will see that no one person does all the talking, and who can elicit constructive suggestions and sum these up from time to time. If one or two of the clergy are invited to attend it should be with the understanding that they are there in an advisory capacity only and will not be expected to take part in the discussion unless called upon to do so.

The Forward Movement Commission will be glad to help with further suggestions if desired.

# The Sanctuary

## *United Thank Offering workers and other women missionaries in the United States*

UNDER THE PRESENT plan of devoting the Sanctuary page to the names of missionaries, the obvious material for this issue would be the names of those supported from the United Thank Offering. There are, of course, far too many for the space available. Since those in missionary districts will be or have been included in the pages for those areas, the present list includes only those in dioceses.

With them are included other women whose support comes in part through the National Council.

*Arkansas:* Inez Middleton, Bendonias E. McKenzie. *East Carolina:* Anna L. Robertson, Lona B. Weatherly, Edith M. Anderson. *Florida:* Malvise Jackson. *Fond du Lac:* Sister Amy and Sister Jeanne Elizabeth, Order of the Holy Nativity. *Georgia:* Ada Speight, Mary Mann, Dora Alexander, Deaconess Alexander.

*Louisiana:* Ruth Connelly. *Montana:* Monica V. Howell. *Nebraska:* Eleanor Sprague. *North Carolina:* Marion Bodey. *Olympia:* Deaconess Peppers. *Oregon:* Jane K. Chase, Mary Louise Hohn. *Sacramento:* Isabel M. Harris. *South Carolina:* Maude E. Callen, Alberta V. Singleton, Edith C. Jones.

*South Florida:* Venora Mingo, Beatrix Welters, Pero R. Kelly. *Southern Virginia:* Mildred Cole Edmunds, Laura Annie Hankins. *Southwestern Virginia:* Deaconess Binns, Alberta Booth, Mary Louise Wood, Ora Harrison, Alice E. Sweet, Mabel R. Mansfield, Deaconess Booth, Isabel Wagner.

*Upper South Carolina:* Mary Ramsaur, Margaret Marshall, Esther B. Matz. *Western North Carolina:* Gladys Chisholm, Aline Cronshey, Maria R. Monroe, Frances B. McNulty, Elsie C. Waitz, Virginia Bouldin, Caroline Gillespie. *West Texas:* Artemisia Bowden.

It must always be remembered that the dioceses and missionary districts at home and overseas have other women workers who are locally supported but who are just as truly missionaries as the National Council appointees.

The work they do is manifold. It includes teaching in mission schools, instructing confirmation classes, holding services, nursing, searching out isolated people, directing industrial work, organizing recreation, and being a friend and a source of comfort and aid in a thousand ways.

○ *Lord, our heavenly Father, we pray thee guard and guide the workers in the field, and draw us into closer friendship with them.*—From the United Thank Offering Prayer.



# The National Council

THE RT. REV. H. ST. GEORGE TUCKER, D.D., President  
THE REV. CHARLES W. SHEERIN, D.D., Second Vice-President  
LEWIS B. FRANKLIN, D.C.L., Treasurer  
THE REV. FRANKLIN J. CLARK, Secretary

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## The U. T. O. and the Church's Mission

NO ONE WHO has any knowledge of the missionary enterprise of the Church can fail to be impressed with what may be called the quantitative value of the United Thank Offering. It furnishes the support of a large proportion of the women through whom the influence of Christianity finds its way into lives that would otherwise be inaccessible. It helps supply the material equipment that is so necessary for the full utilization of missionary opportunities. An illustration from my own experience will serve to show what is meant by this.

When I became President of St. Paul's College, Bishop McKim asked me to take charge of a mission in the student section of Tokyo. The students proved so responsive to Christian teaching that within a short time the dilapidated *go-down* (storehouse) in which the work was carried on became utterly inadequate. There was no money with which to provide a more suitable building and it looked as though a unique opportunity was going to be lost. One day the Bishop sent for me and informed me that eight hundred dollars had been donated from the United Thank Offering for the erection of a student church in Kanda. I had very little understanding at the time as to the nature of this fairy godmother who had come so unexpectedly to my rescue. The church when built, however, more than fulfilled our expectations. It was destroyed by the earthquake of 1923, but the work was considered so promising that it was rebuilt. Last year, when I visited Japan, I found that many of my former student converts had developed into vestrymen and that All Saints' had become one of the strongest parishes in the Japanese Diocese of Tokyo.

This illustration will show what the United Thank Offering has meant to the growth of the Church's missionary work. Over and above its quantitative value, however, is the contribution which it makes to the quality of the missionary motive. St. Paul declares, "Though I bestow all my goods to feed the poor and have not love; it profiteth me nothing." In the same way it is the motive that prompts our missionary offerings that determines their value as a means for bringing the world to Christ. If the United Thank Offering is a real expression of grateful appreciation of the wonderful change that Christ has made in our own lives, it will be a potent means of drawing others to Him. Missionary giving is an obligation, but it should be an obligation of love, which means that we look upon it not as an unwelcome duty, but as a joyful privilege given us by God to express our gratitude to Him for the gift of His Son.

  
Presiding Bishop

# Foreign Missions

JOHN WILSON WOOD, D.C.L.

## Across the Secretary's Desk

OUT OF THE very heart of Alaska, from St. Timothy's Mission at Tanacross, come ten dollars for the China Emergency Fund. The Rev. E. A. MacIntosh who sends it writes:

We are desperately in need of all the funds we can muster. Mrs. MacIntosh and I are trying to build a cabin as a residence. If we do not get it up before winter comes we shall have to go through another winter in a very small cabin. I wish the amount was a hundred times as much as it is.

1 1 1

ST. MARGARET'S SCHOOL for Girls in Pelotas, Brazil, has an enrollment of 170 pupils, an increase of 30 per cent over the previous year. Moreover, it carried through the past academic year without any financial indebtedness. The school has become a most important feature in the life of the city and the Pelotas people are proud to have it in their midst.

In Porto Alegre, Southern Cross School has also shown decided increase in enrollment, but unfortunately was unable to avoid a deficit on the year's work, owing to the greatly decreased appropriation for the school. Moreover, Government regulations required increases in salaries but did not give the school authority to increase fees.

In addition to these two main institutions, eighteen parochial day schools have given primary instruction to nearly one thousand children.

1 1 1

A SIGHTLESS COMMUNICANT of the Church in Memphis, Tennessee, writes to the Committee on Literature for the Blind:

This letter is being written with the sense of gratitude and with thankfulness of the heart. Having received my initial copy of *The Church Herald for the Blind*, I have felt still more the Master's touch. I have found the contents of the *Church Herald* delightful and, I do not think it is exaggerating to say, that the sighted persons

could rightfully wish for its contents of such spiritual richness.

From the Church chaplain at Welfare Island, New York, where many of New York's charitable organizations are located, comes this message:

We want to thank you most kindly for your gift of *The Church Herald for the Blind* to the library of the Chapel of the Good Shepherd. It may interest you to know that I wrote asking for *The Church Herald* because a number of the blind in the institution had run across stray copies of it and were very much interested in it and made a special request to me to get hold of it for the library.

These are typical of the requests and appreciations that come to the committee. How long such requests can be honored depends in large measure upon the readiness of the Church people to support the committee's work. The committee is appointed by and works under the supervision of the National Council, but receives only a small appropriation. It needs at least \$1,000 a year in special gifts. I shall be glad to see that any amounts sent to me are passed on to the committee.

1 1 1

OUR CHINESE workers in Shanghai, many of whom have either lost or been forced out of their homes and are now refugees, have all been housed temporarily at St. John's University. The fact that the university itself is now operating in rented quarters in downtown Shanghai, leaves free much dormitory and other space that can be used for sheltering refugees. The Mission is continuing to these faithful workers, their modest salaries so that they can provide for their own food and other living expenses. The self-supporting churches in the diocese have been able to care for their own Christians. The Rev. E. S. Yu of St. Peter's has done work of the finest character in caring for the members of



some of the parishes outside of Shanghai who have flocked into the city. Nearly all the money needed for this work has been secured by him from Chinese sources.

FUKUI IS ONE of the important cities in the Diocese of Kyoto. It contains a number of educational institutions, including the Technological College. Japan's Harvest Festival, corresponding to our Thanksgiving Day, was commemorated in Fukui by the opening of a student hostel under the auspices of our Fukui parish. The building was erected by the use of material in a former residence, no longer needed for that purpose, and through the skill of a Japanese Churchman, a member of Grace parish, Hikone. The building is known as *Sei San Ichi Ryo* (Holy Three One Dormitory). The cost of operation, it is expected, will be entirely cared for by house fees from the students. The proximity of the church and rectory will undoubtedly prove of lasting benefit to the students. Seven of the Japanese clergy of Fukui and vicinity together with the local pastors of other communions, the Presiding Judge of the Fukui Court of Justice, the President and professors of the Technological College, attended the opening ceremonies.

REALIZING THAT the season for tropical storms is approaching, Bishop Colmore has asked the members of the mission staff in all parts of Puerto Rico and the Virgin Islands to take certain precautions:

First will you please see that as far as is humanly possible, all the property in your mission is put in proper condition to resist a storm. Especially, do I recommend that you have the roof thoroughly examined to see that it is tight and that all screws are properly placed and the galvanized iron, if this be the material, is properly screwed down. Also that proper fastenings are provided for all doors and windows.

In the second place, take special care to find out just what provisions have been made by the Government to notify people over the Island of the approach of a storm. Ask your nearest police officer about this. Often there are unfounded rumors regarding hurricanes. When there is any news about one, be sure to inquire of the police if the notice is official.

In the third place, please organize the personnel of your mission by appointing thoroughly responsible persons, one to have charge of each building under your supervision. Please have it understood that as soon as the storm is officially announced the person responsible will see that the building is properly barred and protected.

Please notify me by letter in response to this that your various buildings have been prepared for storms and that your organization has been effected. Kindly advise me in detail of your organization.

### With Our Missionaries

Deaconess Julia Clark sailed July 20 from Southampton on the *Ile de France*, and arrived July 28 in New York, on regular furlough.

Mrs. John L. Coe sailed July 29 from San Francisco on the *President Coolidge*.

Sister Anita Mary and Miss Nina Johnson sailed August 6 from Vancouver on the *Empress of Russia*, after regular furlough.

#### CHINA—SHANGHAI

The Rev. Henry A. McNulty sailed August 6 from Vancouver on the *Empress of Russia*.

Mr. and Mrs. David G. Poston arrived August 9 in Shanghai on the *Empress of Canada*, after furlough.

Dr. and Mrs. A. W. Tucker and daughter Sarah sailed August 14 from Los Angeles, on the *Tourcoing*, after regular furlough.

The Rev. Albert Ervine Swift, a new ap-

pointee, sailed August 20 from Vancouver on the *Empress of Japan*.

#### JAPAN—KYOTO

Miss Edith L. Foote sailed August 12 from Southampton on the *New York*, and arrived August 19 in New York on regular furlough.

#### PUERTO RICO

The Rt. Rev. and Mrs. C. B. Colmore sailed July 30 from San Juan, and arrived in New York, August 4, on regular furlough.

Miss Mildred B. Hayes sailed August 6 from New York and arrived August 10 in San Juan, after regular furlough.

#### VIRGIN ISLANDS

Deaconess Harriet English sailed August 27 from New York, on the *Nerissa*, and arrived in St. Thomas, September 1, after furlough.

# Religious Education THE REV. D. A. MCGREGOR

## Educational Opportunities of Parish Organizations

THE ORGANIZATIONS that exist within every parish offer great opportunities for the religious education of their members. In every parish there are a goodly number of organized groups. It would surprise many people if they would list the various organizations existing in their own parish. They would find the vestry, the choir, the Church school, the women's guild, and the young people's fellowship. But they would also find a number of other groups, more or less formally organized. It would be a small parish that would not have a dozen such organizations.

Each of these organizations has officers, at least a president and a secretary and one or more committees. Thus even in a small parish there will be at least twenty or thirty people holding some position of leadership and responsibility. There will also be a much larger number of people engaged in some activity in the work of the Church.

In each of these organizations outward and inward things are happening. Outwardly, certain work is being done for the Church or for others. The value and success of the organization are generally determined by the magnitude and value of this work. But inwardly, and more important, something is happening to the people who do this work. They are being changed by the work that they do. If this work is given wise supervision the workers will experience a growth in Christian life and interest.

Every organization in the Church offers two distinct opportunities for education. The first is in the work each organization is doing. If Christian work is to be intelligent it should be made the subject of thought, study, and discussion. Too often organizations merely try to fulfill the task given to them; they miss the chance to learn about the Christian life and the Church through a study of their own task. For example, the work of

preparing the missionary box would be much more interesting and the box itself more valuable if some thought and study have been given to the place and the people to which it is going. The prosaic work of packing a box can be transfigured into a personal relationship if some effort is made to visualize its destination. I know of one case where twenty years ago a member of the Auxiliary visited the mission in the Southern Mountains to which her parish was sending a box. As a result that parish has kept in continuous touch with that mission. In cases like this the box itself is really not as important as the education which comes to those who prepare it.

The choir is a most important organization but often its educational possibilities are not recognized. The choir practices its music every week and sings hymns, canticles, and anthems on Sundays. But if the choir members were led into making some inquiry as to the origin of the hymns and anthems they sing, if they were led to make some analysis of the hymns, they would find their task more interesting and the singing would be more worshipful. A knowledge of the great composers and hymn writers would increase the meaningfulness of their hymns. In many cases a hymn has been born out of some particular experience in the life of the writer and a knowledge of this experience and its relationship to the hymn would enrich the experience of singing. Many of these incidents are told in books like Percy Dearmer's *Songs of Praise Annotated* or Harvey B. Marks' *The Rise and Growth of English Hymnody*.

The vestry is one of the most influential parish organizations. The members generally meet once a month and spend most of their time discussing financial matters which are usually not very inspiring. But the vestry could be led into a



real study of the life and the work of the Church by analyzing their own problems. I know of one rector who led his vestry to analyze their whole budget, not from a purely financial standpoint, but from the standpoint of the value of each item to the actual work of the Church. He pointed out to them that the parish budget was generally reached by copying the past year's budget with such amendments as seemed necessary. Then he led them to try to build up a whole new budget by asking what contribution each item in the budget made to the life of the Kingdom of God and whether this item was getting its proper proportion of the funds available. Working on these questions the vestry had to think out the purpose of the Church itself and the meaning of the Christian life. They then had a standard by which to judge all their appropriations so that these appropriations were no longer merely physical necessities but means for the development of the Christian life of the congregation. As a result of these inquiries some important changes were made in the budget, but far greater changes occurred in the lives of the vestrymen, themselves.

The members of a young people's fellowship will learn a great deal of the life of the Church if they are led to analyze and discuss their own activities. A group can spend a good deal of time very profitably in discussing the questions, Why do we do these things we are doing? What is the net result of our work? Such discussion will lead to better work by the organization but a greater result will be that it will make the members more intelligent Christians. The same principle applies to every organization in the parish. If each has a task and seeks to study what that task is, the members will grow through such study. Each class in the Church school, the acolytes' guild, altar guild, women's guild, men's club, boys' club, Girls' Friendly Society, all offer through their activities a great opportunity for the Christian development of those who are engaged in the work.

A second form of education which may come through these activities is education in leadership. When a number of

people work together on a committee they have a chance to learn how to work together: the spirit of coöperation is one of the great Christian virtues. This can be learned better through committee work than through sermons. It is possible to have too many committees but this is only the case when the committees do not know what they are trying to do or when they are not being used as educational agents. It would be worth having five committees of six people each to do a piece of work which some one competent person could do alone, if through this organization five people learned leadership and thirty learned coöperation. Our Lord established thirty-five evangelistic committees of two men each and sent them out to proclaim the Gospel. We do not know what success those men had in winning new members to the Kingdom but we can be sure that it gave marvelous development to many of the Seventy.

Christian education through participation in organizations is not automatic. Committees and organizations can do harm as well as good. Each one needs to be under the careful supervision of some person who sees the opportunities for personal development in the lives of the workers and who will plan the structure and the program of such organizations for the sake of furthering that personal development.

Every organization in the Church should be looked on as a training ground or school in which boys and girls and men and women are developed in Christian service and Christian leadership. The rector, of course, must be the guide of the educational development of the vestry but in every other organization there should be some one or some small group of persons who are continually watching the organization in order to see that it is nurturing the growth of the members in the Christian life. There always will be plenty of people who will press for the fulfillment of the organization's work. There needs to be also a group of people who will press for the use of the organization as a means of Christian development for its members.

# Woman's Auxiliary

GRACE LINDLEY, LITT.D.

## Consider India's Moving Millions!

*Come over and help us!*

*I invite you to come and take a larger share in the evangelization of my great country.*

*I invite you to help us to reap the fields that are white with harvest. Our nets are breaking and we beckon to our partners.*

*I invite you to a larger place in the counsels and tasks of the Anglican Communion in India, and to an enrichment of your life and ours!*

*May I humbly say: God is calling you to such a task and such a blessing.*

*What is your answer going to be?*

With these words Bishop Azariah closed his call to the Church in America at the General Convention in Cincinnati in 1937. A partial answer to the question was given in the action of the Convention in placing \$2,500 in the Church's Program for the Diocese of Dornakal.

If the Church is to take an intelligent interest in India, to understand her problems, to grasp the significance and the urgency of the present opportunity for the Church in that great land, study is necessary.

The National Council, therefore, offers India as a major field for reading and study during the coming winter. For the general background book, *Moving Millions* (cloth, \$1, paper 50 cents) is recommended. This is a symposium to which Bishop Azariah contributed the chapter on the Christian Church. Other material necessary to the leader of a discussion course: *The Church Takes Root in India* by Basil Mathews (cloth \$1, paper 50 cents); *India and the Christian Movement* by Bishop Azariah (25 cents); and the *India Packet* (National Council, 35 cents). The *Packet* contains *A Guide for Leaders of Adult Groups*, ten copies each of the prayers and tests recommended in the *Guide*, *Fun and Festival from India*, and several additional pamphlets.

A few hints to the leader:

1. Read *Moving Millions* with questions such as these in mind: What seem to be the major problems confronting India today? What resources has she for meeting them? Who are her foremost leaders? What place has the Christian Church in her thinking? As you read, note points on which you need further information in order to have sufficient background to lead a group.

2. Read widely among books for collateral reading listed in *Moving Millions*. A few suggestions are:

*Dinahandhu: A background book on India* by Ruth Isabel Seabury. (New York, Friendship Press, 1938. Cloth \$1, paper 60 cents.)

*The Untouchables' Quest* by Godfrey Phillips. (New York, Friendship Press, 1936. Cloth 75 cents, paper 40 cents.)

*Up from Poverty in Rural India* by D. Spencer Hatch. (New York, Oxford, 1936. \$1.50.)

*Behind Mud Walls* by William H. and Charlotte V. Wiser. (New York, Harpers. \$1.50.)

*India's Social Heritage* by L. S. S. O'Malley. (New York, Oxford, 1934. \$2.)

*Indian Nationalism and the Christian College* by Paul J. Braisted. (New York, Association Press, 1935. \$2.)

*Christian Mass Movements in India* by J. Waskom Pickett. (New York, Abingdon. \$1.)

*Heritage of Beauty*. Pictorial studies of modern Christian architecture in Asia and Africa illustrating the influence of indigenous cultures by D. J. Fleming. (New York, Friendship Press, 1937. \$1.50.)

3. Clip from the papers news items about India and keep them in a file or scrapbook.

4. Look for articles and pictures in current magazines, making a packet of them for use during the course. THE SPIRIT OF MISSIONS will run a special series beginning in November; earlier articles are listed in the *Guide*, page 12. *The Missionary Review of the World* for October will be the India issue. *The Record of the Girls' Friendly Society* for January, 1939, will be devoted to India.—M.I.M.



## The United Thank Offering Needs Every Woman

OF FIRST importance in any news about the United Thank Offering is the fact that we have made a better start in our giving to the Offering this year than we did three years ago. Many of you will remember with what questioning minds we watched the reports of the spring and summer of 1935 and realized that we were falling even below the low mark of the previous triennium.

From that time on, the giving to the United Thank Offering gradually increased until at its presentation in Cincinnati there was an increase of \$72,131.94 over the amount given in 1934. There was a general agreement that this increase was due, not to any marked advance in giving on the part of those already interested but to the fact that more women had been reached.

This experience points the way for our special endeavor during this triennium. It was the definite recommendation of the United Thank Offering Treasurers' Conference at Cincinnati that the special emphasis for the triennium should be to reach, insofar as possible, every woman in the Church. Already there are a few dioceses reporting parishes where every woman is giving to the Offering.

If we are to reach every woman in our parishes, we must know far more about our parishes than many of us know at present. Some questions that might be discussed at a guild or Auxiliary meeting to clarify the present situation regarding the United Thank Offering in our parishes, before we plan the next steps, are:

1. How many women in the parish?
2. How many are members of parish organizations?
3. How many are sharing in the United Thank Offering?
4. Are the givers to the U.T.O. generally confined to members of organizations?

5. Are all organizations sharing in the promotion of the U.T.O.?

6. Do programs, plays, and pageants on the U.T.O. include the whole parish?

7. What leaflets on the United Thank Offering are being distributed in the parish? How widely are they distributed? In what way?

8. What method is being used to distribute the United Thank Offering boxes?

9. What is the history of the United Thank Offering in your parish? When was the first offering made? How many women participated? The amount of the offering? The size of the offering now?

10. Is the United Thank Offering presented at a Church service? A Corporate Communion of the Women of the Church? A regular morning service? What special features are included in this presentation service?—E.B.B.

SEVERAL OF the standard United Thank Offering leaflets have been revised and brought up to date. *A Record and a Hope* (W.A. 106) has been entirely rewritten and now includes the history of the United Thank Offering, the distribution of the various offerings, and the amount given by each diocese and missionary district during 1934-1937.

The supplementary leaflet, *United Thank Offering Missionaries* (W.A. 106a) has been brought up to date as of May 1, 1938.

*U. T. O. Questions Answered* (W.A. 105) has been revised and renamed *Have You Heard About the U.T.O.?*

*Promoting the United Thank Offering in the Parish* (W.A. 129) was revised and rewritten some months ago and the edition exhausted. A new edition has been given a new title page.



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If your church has not used **THE UPPER ROOM**, the fourth quarterly issue, now ready for distribution, is an excellent one to begin with. It will prove a valuable aid in your fall and winter program.

You are invited to order the October-November-December issue on our liberal consignment plan. Use one of the order forms below.

**EL APOSENTO ALTO**, the Spanish edition of **THE UPPER ROOM**, is available at the same price as the English.

## THE UPPER ROOM

Doctors' Building

Nashville, Tenn.

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